A

VINDICATION

OF THE

Principles and Practises of the People called QUAKERS.

From the false Aspersions

Of being
- Monstrous in their Opinions as to Religion.
- Denyers of the Old, and new Testaments.
- Inconsistent with, and contrary to Government.
- Useless to the King, and Country.
- Such, as for whose Protection the Magistrate is no way obliged to take Care.
- Injurers of Common Justice between Party, and Party.
- Unfit for the Societies of Men, and Publique Conversation.

In Answer

To a PAPER superscribed—— To *George Bishop* of *Bristol*, and to the rest of that Party commonly called *Quakers*.

By *George Bishop*.

And I beheld another Beast coming out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon. And he exerciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein to worship the first Beast, whose deadly wound was healed. And he doth great wonders, so that he maketh Fire come down from Heaven on the Earth in the sight of Men, and deceiveth them that dwell on the Earth by the meanes of those miracles, which he had power to do in the sight of the Beast, saying to them that dwell on the Earth, that they should make an Image to the Beast which had the wound by a sword, and did live. And he had power to give life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be kill'd. And he causeth all both small and great, rich and poor, free and bond to receive a mark in their right hands, or in their foreheads. And that no man might buy or sell save he that had the mark; or the name of the Beast, or the number of his Name. Here is wisedome. Let him that hath understanding count the number of the Beast. For it is the Number of a Man; and his Number is six hundred, three score and six. Rev. 13. 11. to the end.

Printed in the Year, 1665.

The Principal things contained in this Book, and discourſed of, are

- The People of the Lord.
- The Word of the Lord.
- Conſcience.
- The Light, and the Light within.
- Chriſt Jeſus born of the Virgin Mary.
- The Seed.
- The Word Perfect, and Perfection.
- The true Baptiſme.
- Baptiſme, and the Lords Supper.
- The Old, and New Teſtaments, Doctors, Prieſts, Paſtours, Teachers.

Concerning

- The Catholique Church.
- The Government of the Church of Chriſt, and Ordination.
- Oaths, or Swearing.
- Armes, and Bearing Armes.
- Tithes.
- The Jewels of the Crown.
- The Magiſtrates Conſcience, and the Guilt thereof.
- The Magiſtrates Conſcience in relation unto Tithes.
- The Reſurrection of the Body.

G41.

An Answer to a Paper intituled, A Letter to George Bishop *of* Bristol, *and the rest of that Party commonly called* Quakers.

FRIEND,

WHosoever thou art that wrote the Paper intituled A Letter to *George Bishop* of *Bristol*, and to the rest of that Party, commonly called Quakers. (For by the Postscript one cannot certainly understand who it was that wrote it, and so an Answer might be deliver'd unto yet.) That it may appear that Truth seeks no corners, but is as ready to come forth as bare fac'd into the World (if so be it can understand it) as thou; or any are to enquire into it; however the intents of such may be complicated with snares, and gins to entrap the Innocent. I shall return an Answer.

To the first Query. *Viz.* What do you mean by this Phrase *my People?* Do you by that only intend *those of your own Opinion, and Party?* If so, why are you only to be esteemed the people of the Lord? But if by that Phrase, you intend *all the People whom the Lord hath made*, of what Nation, Religion, or perswasion soever, whether Christians, Jewes, Turks, Pagans, Infidels, good or bad; We then pray you to tell us, whether the Magistrate may not make Lawes against evil Doers, and put such Lawes in execution; though those evil doers should pretend a Justification before God from their Consciences, or that their Consciences did really perswade them that the evil that they did was really good?

Concerning the People of the Lord.

I Answer, By *my People*, or the *People of the Lord*, We do understand all such in every Nation, Kindred, and People who fear the Lord, be they known, or distinguished by whatsoever Name,

or Appellation; They, or such in every Nation, Kindred, and People; howsoever called, or distinguished, who fear God, and work Righteousness are accepted of him. As *Peter* said in the case of *Cornelius* who was converted to the Faith, who was before a Gentile, and without the Law; and so the *Jewes* had no Conversation with such till after Jesus was offered up; who broke down the midle wall of Partition that was between, having abolished in his flesh the emnity, even the Law of Commandements contained in Ordinances, for to make in Himself one New-man, so making peace. *Eph.* 2. 14. *Of a truth* (saith *Peter*) *I perceive that God is no Respecter of Persons; but in every Nation he that feareth God and worketh Righteousness is accepted of Him, Acts* 10. 34, 35.

So that when we say, *my People*, or *the People of the Lord*, We restrain it not to any sort, or particular Company, or society of men, but to such as fear the Lord, as aforesaid. And for such the Law was not made, but for the lawless and the disobedient; for the ungodly, and for Sinners; for unholy, and profane; for Murderers of Fathers, and murderers of Mothers; for Manslayers; for Whoremongers; for them that defile themselves with Mankind; for Men stealers, for lyars; for perjur'd persons, and if there be any thing that is contrary to sound Doctrine, according to the Glorious Gospel of the Blessed God, which was committed to my trust. Saith the Apostle. 1 *Tim.* 1. 9, 10, 11.

And to these the Magistrate of God is a terror; to evil works; to that which is evil, for he beareth not the Sword in vain. For he is the Minister of God, a Revenger, to execute Wrath on him that doth evil. As *Paul* said to the *Romans*; who were then under the Power of the Heathen Emperour; and to them he also said, *Viz.* To the believing *Romans*, as to such things ye must needs be subject, not only for Wrath, but also for Conscience sake. Because, there is no Power but of God, and the Powers that be (saith he) are ordained of God. For (saith he) Rulers are not a terror to good works, but to evil. Whosoever therefore, resists the Power, resisteth the Ordinance of God; and they that resist receive to themselves Damnation. For, he is a Minister of God to thee for good: Wilt thou not then be afraid of the Power? Do that which is good; and thou shalt have Praise of the same

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but if thou do that which is evil be afraid, for he beareth not the Sword in Vain, (as aforesaid.) Therefore, let every Soul be subject to the Higher Powers, for there is no Power but of God. The Powers that be are ordained of God, *Rom.* 13. 1, 2, 3, 4, 5. And so thou hast an Answer to thy First Question.

To the second (*&c.*) What mean you by this Phrase, *Thus saith the Lord?* Do you only intend thereby that you are perswaded in your Opinions that the Will of the Lord is thus? Or, do you intend as the Holy Prophets of Old, that these Words that you utter are not your Own Words, but that you are inspired of God, and speak them as moved of the Lord? If so, then we pray you tell us by what Rules shall We measure what you say, whether it be true, or not, whether you be mistaken or not, or whether what you utter as from the Lord be not indeed a delusion. For We hear others telling us that the Lord saith directly contrary to what you say the Lord saith. Now as We are bound on pain of Damnation to believe that to be true which the Lord saith; so also are we bound on pain of Damnation, not to believe a lie as the Word of the Lord.

I Answer, When we say, *thus saith the Lord*, We intend, and mean no other then what the holy Prophets of Old did, when they utter'd being inspired of the Lord, not their Own, but the Word of the Lord. Concerning the Word of the Lord

And if you would know by what Rule you should measure what is so said to be true, or not; mistaken or not; whether uttred as from the Lord, or a Delusion.

You must know, and believe in the Principle in you which is of God, which there speaks the Word of the Lord; which whatsoever the Father saith unto him there speaks, the Son of God; the measure of him in you, which convinces you of Sin; and shewes you all that ye have done, is not this the Christ? said the Woman of *Samaria* of him that then spake to her, whom she knew not, nor what he said, till he came to tell her all the things that ever she did; till she came to that of him in her which witnessed to what he said, which told her what she had done. Come see a man (said she) which told me all things that ever I did, is not this the Christ? *Joh.* 4. 29. see the History in the former part of the Chapter. For, He whom God hath sent speaketh the Words of God, *Joh.* 3. 34.

Now therefore, if you know not this; if you believe not in the if you take not heed to this; if you dwell not in this; Let the Word of God dwell richly in you (saith the Apostle) in all wisdom, teaching, and admonishing one another in Psalmes, and Hymns, and spiritual Songs, singing with Grace in your hearts to the Lord, *Col.* 3. 16. If you take not Councel at this; if you hear not to this; if you repair not to this, how can ye know the way of the Lord?

For, every thing is seen, and known in its Principle; the things of God in the Principle of God; the things of man, in the Principle that is in man. For, what man knoweth the things of a man save the spirit of man that is in him? Even so the things of God knoweth no man but the spirit of God. Which things also we speak (saith the Apostle) not in the Words which man's wisdom teacheth, but what the Holy Ghost teacheth, comparing spiritual things with spiritual. But the Natural Man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 *Cor.* 2. 11, 12, 13, 14.

So how can ye otherwise then reel to, and again as Drunkards, or those who know not whether it be dark or light; whether it be the Word of the Lord which is spoken to you, or not the word of the Lord, whether it be good, or bad, when the words in the form of Truth are spoken; when you know not, nor believe in that which speaketh the Truth; the spirit of Truth in you, which leadeth into all Truth; which proceedeth from the Father, which shall receive of mine (saith Christ) and shall shew it unto you, *Joh.* 16. 14. When you have not the mind of Christ which *Paul* testifies of when he saith, *For who hath known the mind of the Lord that he may instruct him? but We have the mind of Christ*, 1 *Cor.* 2. *last*, *And this is that which testifies unto him*, *Joh.* 15. 26.

Now here you must stand; and at this you must make an halt, and not take upon you to judge of the Word of the Lord, till you know that which speaketh the word of the Lord; that savours the word of the Lord; that tries the spirits whether they be of God, or not. For, he that is spiritual judgeth all things; yet he himself is judged of no man. 1 *Cor.* 2. 15. For the spirit it is that searcheth all things, yea the deep things of God, *v.* 10.

Now

Now if you know not this ſpirit, if you judge not from this ſpirit, what ſignifies your judgment? Or, how can ye indeed judge, ſeeing you know not the Lord? For if any man will do his will, he ſhall know of the Doctrine, whether it be of God, whether I ſpeak of my ſelf, *Joh.* 7. 17. And in that ye know not the Doctrine, whether it be of God, ye ſhew that ye are not Doers of his will; and in that ye cannot tell what one ſaith, and another as the word of the Lord, when they ſpeak quite contrary one to another; it ſhews that ye know not the Doctrine that is of God; and ſo that ye are not Doers of his will; which if you were, and did know the Doctrine, you need not ask the Queſtion; and your asking of the Queſtion ſhews that you know not the Doctrine, nor are doers of the will of God, be yet whomſoever you will. And ſo you will do well hereby to come to ſee your ſtate; that you may come to that which doth the will of God, which came into the World to do the will of God. For God giveth not the ſpirit by meaſure unto him, *Joh.* 3. 34. And ſo here is an Anſwer to thy ſecond Queſtion.

To the Third Queſtion. What mean you by the word *Conſcience*? Do you thereby only mean every man's private perſwaſion, Reaſon; or your own particular private Perſwaſions, or Reaſon, or ſomething elſe, and what elſe?

I Anſwer, We mean not when we ſpeak of *Conſcience*, or the word *Conſcience*, Every mans private Perſwaſion, or Reaſon; or your own particular private Perſwaſions, or Reaſon, but this We mean, and this we underſtand by the word *Conſcience*; or *Conſcience* is this; and this we mean, and underſtand by, and when we ſay *Conſcience*. Concerning Conſcience.

Viz. That Capacity in man which is of an Immortal Nature; which God hath placed in Man; which witneſſeth to God; In which are written all the things a man doth; out of which all ſhall be judged; In which the Son of God ſpeaketh who is come into the World; who is Lord of *Conſcience*; whoſe ſeat *Conſcience* is; who judgeth there, and ſhall come to judge the Quick, and the Dead; which *Daniel* ſaw when he beheld till the Thrones were caſt down, and the Antient of Dayes did ſit, whoſe Garment was white as Snow, and the hair of his head like pure wool; his Throne was like the fiery flame; and his Wheeles like burning fire.

fire. A fiery ſtream *iſſued*, and came out from before him; Thouſand Thouſands miniſtred unto him, and ten Thouſand times Thouſand ſtood before him. The judgement was ſet, and Books were opened, *Dan.* 7. 9, 10. And *John* in his *Revel.* who ſaith, that he ſaw the Dead ſmall and great ſtand before God and the Books were Opened; and another Book was Opened which is the Book of Life; and the Dead were judged out of thoſe things which were written in the Books, *Rev.* 20. 12. here is the Worm that dieth not, and the fire that is not quenched *Marke* 9. 44.

And here is the difference between a mans private perſwasion or reaſon, and *conſcience*. A mans private perſwaſion, or reaſon, is the product, or effect of the ſpirit, or of *conſcience*, that is within him; which may be ſometimes right, ſometimes wrong; ſometimes miſtaken, ſometimes not; according as the ſpirit, or the motion is, that is within him. For there be who mind, and *conſcience* is defiled. *viz.* Them that are defiled, unbelieving to whome nothing is pure, *Tit.* 1. 15. And there is the filthyneſſe of fleſh and ſpirit, 2 *Cor.* 7. 1. And I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt, 1 *Theſ.* 5. 23. *conſcience* is that from whence (many times) that particular private perſwaſion or reaſon of a man cometh, or that from which it proceedeth, or that which obligeth thereunto, and maketh that which is called reaſon or perſwaſion.

Now there is a great deal of difference between the effect, and the cauſe, the product and the thing producing; the *cauſa qua non* (as I may ſay when it proceedeth from that as the cauſe, the cauſe, or that without which there would not be that perſwaſion or reaſon, and the *cauſata*, or the reaſon, or perſwaſion. As when indeed *conſcience* is the cauſe, as in many caſes it is, but not in all. For many do things without any conſideration at all, and ſome know not what *conſcience* is: And there is reaſon, and perſwaſion oft times which proceedeth not properly from *conſcience*, but from a mans underſtanding diſtinguiſhed from *conſcience*. For I make the underſtanding and *conſcience* two, though *conſcience* is in a ſence, underſtanding. For it cannot *conſcire*, know with, or together, as is the Etimology of the word;

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it hath an understanding of what it knoweth with, or together; and in that it knows with, or together, it implies it is with something else, and what is that with, or together with which it knows, but the understanding, or the spirit of a man which is within him? which therefore must be distinct, as must the spirit of a man, and *conscience*. For *conscience* is the *Record* (as I may so say) of what a man doth. The spirit of a man is that which gives motion to that which a man doth, or that which is the natural cause of its being, yet there is another thing that moveth the spirit of a man, and is the cause of its being, and the reason of what it doth, which may be either the spirit of God, or of this world. And these things are manifest.

Besides, a man may be led by anothers understanding by an implicit faith, which cannot be properly called a mans own, but anothers, because anothers, not his own understanding is the cause thereof.

I say there is a great deal of, or a large difference between the cause or the cause without which the thing or the effect is not, and the *causata*, or that which is the product of the cause, so that (to finish my answer to this thy third question) a mans, or every mans particular or private perswasion or reason, is not his *conscience* barely, or properly considered, but by a Figure or taking the perswasion for the thing that perswades, it may be called *conscience*, when *conscience* is the ground of that perswasion, or the cause thereof.

Yet *Paul* saith another word ------ I know, and am perswaded by the Lord Jesus that there is nothing unclean of it self; but to him that esteemeth any thing to be unclean, to him it is unclean. He speaks of meats and drinks, keeping of a day, or not keeping of a day, and mens judging of one another in such things as are not the Kingdom of God. The Kingdom of God (saith he) is not meat and drink but righteousnesse, and peace, and joy in the Holy Ghost, for he that in these things serveth Christ, is acceptable to God, and approved of men. For meat destroy not the work of God. All things indeed are pure, but it is evill for that man which eateth with offence, it is good neither to eat flesh nor to drink wine, nor any thing whereby thy Brother stumbleth, or is offended. (This was eating in the Idols Temple by such as

were ſtrong, that ſaw the earth was the Lords and the fulneſs thereof, which the weak not underſtanding took as offred to Idols and ſo ſeeing them eat who were ſtrong in the Idols Temples, eat alſo; not as the ſtrong; as the Earth was the Lords, & the fulneſs thereof, as all things are pure to him that is pure; not as that there is nothing unclean of it ſelf, but as offered to an Idol ſo he that was ſtrong was an occaſion through his ſo eating, of ſtumbling to his weak Brother; and therefore he ſaith, If meat make my Brother to offend, I will eat no fleſh whileſt the world ſtandeth, leaſt I make my Brother to offend. For when you ſo ſin againſt the Brethren, and wound their weak *conſcience*, ye ſin againſt Chriſt. For if any man ſee thee which haſt knowledge ſit at meat in the Idols Temple, ſhall not the *conſcience* of him that is weak be imboldened to eat thoſe things which are offered to Idols? and through thy knowledg ſhall the weak Brother perish for whom Chriſt Died. Let us not therefore (ſaith he) judge one another any more, but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his Brothers way. *Rom.* 14. 13, 14, 15, 17, 18, 20, 21. 1 *Cor.* 8. 10, 11, 12, 13. And God ſhall enlarge *Japhet*, and he ſhall dwell in the Tents of *Sem*. Gen. 23. 27. And let every Man be fully perſwaded in his own mind. *Rom.* 14. 5. And *Paul* and *Barnabas*, perſwaded them to continue in the Grace of God, *Acts* 13. 43.

So that *Conſcience* is ſomewhat elſe then a Man's particular, or private Perſwaſion, or Reaſon; and what elſe I have ſignified, in which I have been the larger, that you may ſee that we are not of thoſe who hide things in Corners that are to be made manifeſt, but do bring them forth to the Light. By which you may ſee, if you pleaſe to open your Eyes, what *Conſcience* is; and the things appertaining thereunto; and in what ſence we underſtand *Conſcience*. I ſhall now proceed to thy Fourth Query, which is this.

Concerning the Light, and Light within.

4. Q. What mean you by the word *Light*, and the *Light* within you? (words much uſed by you in other Papers which you have publiſhed) and do you by this only intend every Man's particular Natural Reaſon, or what elſe? And how do yee diſtinguiſh it from *Conſcience*?

Anſ. Here thou ſeemeſt to go off to the General from my Particular; which, in the three former Queries, thou ſeemeſt to

ſtand; and that upon a Printed Paper which (thou ſaiſt) came out lately in the Name of *George Biſhop* addreſſed to the King and both Houſes of Parliament, in theſe words following, *Viz.*——— But ſaiſt not what; which Paper (thou ſaiſt in the beginning of thy Letter) with others formerly Printed and Publiſhed by us, hath given occaſion (as thou ſaiſt) to ſome who mean well to enquire into our Wayes, and Principles; and who (as thou expreſſes) finding themſelves unable from thoſe words, and Phraſes, and Notions, wherein (thou ſaiſt) we have hitherto uſed to expreſs our ſelves to the World fully, and to their own ſatisfactions, to underſtand our meaning; have reſolved to intreat (as thou words it) and to pray our Anſwer to the following Particulars. And ſo thou beginneſt with thy Queries as aforeſaid, and before them thus. Friend, There came forth lately a Printed Paper in the Name of *George Biſhop*, addreſſed to the King, &c. as hath been ſaid. Unto which Queries of thine, I have anſwered; though thou haſt not expreſſed the Contents of the Paper unto which thou ſeemeſt to refer, though, becauſe thou haſt not aſſign'd it, I might have forborne to have given thee an Anſwer. And now thou alledgeſt ſeveral things as the ground of thy following Queries, which (thou ſaiſt) are (as in the particular of this Queſtion) the *Light*, the *Light within you*. Words much uſed by you in other Papers, which you have publiſhed, but doſt not quote the Papers, nor the Clauſes wherein ſuch words as theſe (as thou ſaiſt) are uſed by us; whereby I might know in what ſence they are ſpoken; or to what in ſuch Papers, ſuch words as theſe do refer; and ſo give thee a ſatisfactory Anſwer. On which foot, I might here alſo demur unto an Anſwer. But becauſe thou pretendeſt to ſatisfaction; and ſaiſt that ſuch words Printed and publiſhed by us, hath given occaſion to ſome who mean well to enquire into our wayes, and Principles, &c. as aforeſaid; and to their ſatisfaction, &c. I ſhall as in the former proceed to Anſwer thee.

And ſo by the word *Light*, and the *Light within* we mean Chriſt the *Light*. I am the *Light* of the World (ſaith Chriſt) he that followeth me ſhall not walk in darkneſs; but ſhall have the *Light* of life, *Joh.* 8. 12. And in him was life; and the life was the *Light* of men. That was the true *Light* that lighteth every man that cometh into the World, *Joh.* 1. 3. 9. And this *Light* is *within*.

Christ *in* you the hope of Glory; which is a mistery, even the Mistery hid from Ages, and from Generations, but now is made manifest to his Saints; to whom God would make known what is the Riches of the Glory of this Mistery among the Gentiles, which is Christ *in* you the hope of Glory. As the Apostle said in the *Colossians*, *Col.* 1, 26, 27.

Now this is not Natural Reason; nor do we by this intend every, or any man's particular Natural Reason; but when we speak of the *Light*, and this *Light within*, we only intend Christ; the *light* of *Christ*; *Christ* the *light*; the *true light* that lighteth every Man that cometh into the World; which Reason is not, Natural Reason, for that only hath to do in the things of a man; and hath no further Relation then to the things that are of Man. But when we say the *light*, we mean that which enlightens Man; Man that is in the Fall; Man that is in the Transgression; Man that is in darkness; Man that is in Death, Lighten mine eyes lest I sleep the sleep of Death, *Psal.* 13, 3. Of this we speak; and we mean nothing else when we speak of the *light*; and this *light within*: which though it shineth in darkness, yet the darkness comprehendeth it not, *Joh.* 1, 5. And this is the condemnation that *light* is come into the World, and Men loved darkness rather then *Light*, because their deeds are evil. For every one that doth evil hateth the *Light*, neither cometh to the *light*, least his deeds should be reproved, but he that doth Truth cometh to the *light* that his deeds may be made manifest that they are wrought in God, *John* 3, 19, 20, 21.

So that we mean not hereby natural Reason; for that cannot goe beyond that of which it is; the Principle which is of Man; for that cannot perceive the things of God, the natural Man cannot, (as hath been said) for they are spiritually discerned: Nor can the nature that is in the fall, shew nature that is in the fall, nor is there any reason in it. For darkness cannot shew darkness; the night the night; but that which shews darkness is the *Light* that shineth in the darkness; though the darkness comprehends it not: And that which shews the night is the day; and that which shews what is in the Transgression, is that which Redeems out of Transgression; which delivers from it, not Transgression.

For Man when he fell, fell wholly, there was not something in the

the fall, and something not; but his foolish heart was darkned, *Rom.* 1. 21. They are altogether gone aside; they are all become filthy, there is none that doth good, no not one, *Psal.* 14. 3. And that which shewes him how he is in the fall, is that which never fell; which is the *Light*, the *Light* of *Christ*, *Christ* the *Light*; the true *Light* that lighteth every Man that cometh into the World. (as aforesaid) Which is not Conscience, but that which shineth in the Conscience, and enlightens it, and shewes there the deeds that are evil: And this is *Christ*. Come see a Man that hath told me all things that ever I did, is not this the Christ? (as hath been said.)

Now this is the Truth; and the what else; or what the *Light* is; or what we mean by the *Light*, and this *Light within*; which is that which sheweth evil, which makes it manifest. For all things that are reproved are made manifest by the *Light*; for whatsoever maketh manifest is *Light*. Wherefore he saith awake thou that sleepest, arise from the dead, and Christ shall give thee *Light*, *Eph.* 5. 13, 14. And thus we distinguish it from *Conscience*.

To the fifth (*sc.*) What mean you by the Word *Christ* as you use it; when (in your writings) you say, *the Light within you is Christ?* Do you by that word *Christ* so used, intend *Jesus born of the blessed Virgin Mary?* or what else? And how do yee distinguish this from the *Light within you* (mentioned in other of the discourses) or from the Word Conscience.

Answ. This is answered in part already, by what is said to the former Question, which in effect, is this—That that which enlightens, which shews a Man his heart, and his reines, and tryeth them, which reproves; which makes manifest, is *Christ* the *Light*; which *Christ* is the same that was born of the *Virgin Mary*; which was made flesh, which sitteth at the right hand of God, which was crucifyed, dead, rose again from the dead; and ascended far above the Heavens, that he might fill all things, who when he was in the days of his flesh with his Disciples, said, It is expedient for you that I goe away; for if I goe not away the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the World of sin; of Righteousness, and of Judgment; of *Sin* because that they believe not in me; of Righteousness, because I goe to my Father,

Concerning Christ Jesus born of the Virgin Mary, &c.

 and

and yee see me *no* more; of Judgment, because the Prince of this World is judged, *Joh.* 16. 7,8,9,10,11.

So that which reproves the World of sin, of righteousness and of judgment, the Spirit of truth which proceedeth from the Father, which testifies of *Christ*, which guideth into all truth, the thing that now is to be looke to; *Christ in you*, the hope of glory; the mistery hid from Ages, and Generations, but now made manifest to his Saints; the riches of the Glory of this mistery: Now the Lord is that Spirit---- And when he the Spirit of truth is come; he will guide you into all truth, *Joh.* 16. 2 *Cor.* 3. 17.

So that to look for a Body, that is to say, *such* a Body; as the Body in which he was in the dayes of his flesh, that is to say, a fleshly Body, that which *eat* and *drank*, and *slept*, and was seen; that you are not to expect, when I say, *Christ in you*; or the light which is *within*; *Christ* the light; nor doth the Apostle so intend it; for that would have been very grosse; and such a thing as could not be. One man, *flesh*, *blood*, and *bones*, of the *same* Dimension in another. But he speaketh of Christ in the Spirit; the Spiritual Man; the Lord from Heaven; the second *Adam*; the quickning Spirit, that calleth things that are not as if they were; that was put to death in the flesh, but quickned in the spirit. It is the spirit that quickneth, the flesh profiteth nothing; speaking himself to the *Jewes*, *John.* 6. 63.

So this you must heed, and this you must mind to bring you to God; that of him *in* you that reproves, that makes manifest, that shewes you all things that ever you have done; the thoughts and intents of your hearts, and judgeth them, to whom the Father hath committed *all* judgment; because he is the *Son of Man*, who quickneth whom he will; whose words are Spirit and life; who speaketh so as never Man spake; who was before Abraham was; by whom all things were made; who was the Son of Man, who was the Son of God, *Luke* 3. *last ver.*

And this was that which *Paul* spake of when he said, Wherefore henceforth know we no man after the *flesh*, yea, though we have known *Christ* after the flesh, yet now henceforth know we him no more, 2 *Cor.* 5. 16. And therefore he speaks of dying with *Christ*; and living to *Christ*, and not living to themselves, but

him which died for them, and rose again; and of being in *Christ*, and the passing away of *old* things; and of the becomming all things *new*. And that he died for all, that they that live should not live unto themselves, but unto him that died for them, and rose again, *v.* 15. 17. And of the *new* Creature. Therefore (saith he) if any man be *in Christ* he is a *New* Creature. *Old* things are passed away, behold *all* things are become *New*. And, I am crucified with Christ. Nevertheless I live; yet not I but *Christ* liveth in me; and the life which I now live in the flesh, is by faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20. And, if any man hath not the Spirit of *Christ* he is none of his: And if *Christ* be *in* you; the body is dead because of sin, but the spirit is life, because of Righteousness. *Rom.* 8. 10. But if the Spirit of him that raised up Jesus from the Dead, dwell *in* you; he that raised up *Christ* from the dead, shall also quicken your mortal Bodies by his spirit that dwelleth *in you*, *v.* 11. And, *I in them* (and this was spoken by him when he was upon the Earth, and was not offred up; and therefore it must be understood of a Spiritual, not a Corporeal, or fleshly, or Natural in being; according to the Generation, or Nature of Man, that is circumscribed in time, and place; and impassability; which cannot be seperated from its Dimensions, or Natural Consistency, or proportion, *I in them*, (saith he) and thou in me, that they may be made perfect in One, and that the World may know that thou hast sent me, and hast loved them as thou hast loved me, *Joh.* 17. 23.

And so much in Answer to this Question. *Christ*, and the *light* which is *within* are not two, but one; yet are they not so One as where Christ is, there is the *Body* that suffred at *Jerusalem*; that was flesh; that proceeded from the Virgin *Mary*, that died, was buried, rose again, and ascended. For in that he sitteth at the right hand of God. But where the *Light* is, there is *Christ* which was in the beginning with God; by whom all things were made that was made. In whom was *life*, and the *life* was the light of Men. As *John* speaks, *Joh.* 1. 2, 3, 4.

And so we distinguish only between *Christ* which was before the World was, by whom the Worlds were made; which came from the Father, and went to the Father, who is everlasting; the Alpha, and Omega; the Begining, and the End; the First, and

the

the Last; which was, and which is, and which is to come, the Lord God Almighty, the Head of his Church, who said, Loe I am with you *alwayes* to the end of the World, *Mat.* which so he was not to them in the *Body* in which he was he suffered; for as to that himself said unto them, Nevertheless I tell you the truth, It is expedient for you that I goe away, *Joh.* 16. 7. as aforesaid: And he shall reprove the World (speaking of the Comforter when he was come, which (he saith) it was expedient for them that he went away; for if he went not away the Comforter would not come; but if I depart I will send him unto you saith he to them, he shall reprove the World of Righteousness because I goe to my Father, and you see me no more, and so I say we only distinguish between *Christ* the *Light* so, & his *Light within* the true Light that lighteth every Man that cometh into the World; and the *Body* which he took of the *Virgin Mary* in the fulness of time, wherein the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten Son of the Father full of grace, and truth: As *John* saith *Joh.* 1. 14. For as to the One he is without *begining* of Dayes, or *End* of *Life*; Thou art a Priest for ever after the Order of *Melchisedeck*, the Lamb slain from the Foundation of the World *Rev.* 13. 8. As to the other, his *Body*, that which was born of the blessed *Virgin Mary*, it had *begining* of dayes, and *end* of life, and so was not slain from the Foundation of the World, nor abides in this sence, for ever.

For, he was born at *Bethlem* of *Judea* in the dayes of *Herod* the King, *Mat.* 2. 1. And he suffer'd at *Jerusalem* under *Pontius Pilate* the *Roman* Governour when he yielded up the Ghost, *Mat.* 27. 50.

So as to the *One*, *Me* ye have not alwayes, said he to his Disciples, when he was to be offer'd up, *viz.* his *Body* which was born of the *Virgin Mary*, which was then to be offer'd up, to die for the sins of many; which answer'd to the Sacrifices in the Law which he fulfilled; And so ye see *Me* no more, for I go to the Father, *Mat.* 26. 11. And as to the Other, And loe I am with you alwaies to the end of the World. Which was after his Resurrection spoken by him to them, when he was to ascend, *Mat.* 28. last.

In the *One* he gave himself a Ransome for all to be testified in due time, 1 *Tim.* 2. 6. In the *Other* he ever liveth, making Intercession for them, *Heb.* 7. 25. For, this Man (saith the Apostle) because he continueth for ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the uttermost that come unto God by him; seeing he ever liveth to make Intercession for them. For such an high Priest became us who is holy, harmless, undefiled, seperate from Sinners; and made higher then the Heavens; who needeth not daily as those high Priests, to offer Sacrifice, first for his own sins, and then for the Peoples; for this he did once; when he offer'd up himself. For the Law maketh men high Priests, which have infirmity, but the word of the Oath which was since the Law, maketh the Son, who is consecrated for ever more. *Heb.* 24. 26, 27, 28.

And thus we distinguish the *Light*; the *Light* which is *within* from the Word *Conscience*. *Conscience* is that in which this *Light* shineth; of which it is a witness; the *Light* is that which shineth in the *Conscience*.

And so I have done with this particular; which for your sakes, that ye may see into the mysteries of the Kingdome of God; now made manifest which (it seems by your Questions) is hidden from your eyes, was I moved of the Lord to write, To the end that in this your day you may know the things that belong unto your peace; least they be hid from your eyes; and the dayes come wherein you may look for *Light*, and he turn it into the shaddow of death; and make it gross darkness. Therefore give glory to the Lord your God before he cause darkness, and before your feet stumble on the dark Mountains, and while ye look for *light* he turn it into the shadow of death, and make it gross darkness. As *Jeremy* said *Jer.* 13. 16. For your day is not yet over; and there is a time yet wherein you may be gather'd to God; Refuse not the hour of your Visitation; but to day whil'st it is called to day, if ye will hear his Voice, harden not your hearts as in the provocation. For yet a little while, and time will be no more as to you, it is the word of the Lord. And so I have finished this your second answer to thy fifth Question: Thy sixth follows.

Quest. 6. What mean you by this Phrase, *The seed within you*, when you usually say, *the light, and seed which is in every one who*

comes into this world is Christ; who teacheth all who come into the World without Scriptures, or Church; or the teaching of Men that whosoever followeth that Light and Seed shall be saved? And how do ye distinguish this Phrase, *The Seed within you*, from the other, *The light within you?*

Concerning the Seed.

I Answer, by the *Seed* we mean the *seed* which is *Christ*: Now unto *Abraham* and his *seed* were the Promises made; he saith not unto *Seeds* as of many, but as of *One*, and to thy *seed* which is *Christ*, *Gal.* 3. 16. And this *seed* is in every one, a measure of it in every one. For as the Body is one, and hath many Members, and all the Members of that one body being many, are one Body; so also is *Christ*. 1 *Cor.* 12. 12. The *manifestation* of the Spirit which is given to every one to profit withall, *v.* 7. which is called the *Kingdom* of *God*; the *good seed*, of which he that is the Sower is the Son of Man; the *Seed of the Kingdom*; which is like to a Grain of Mustard seed, which a man took, and sowed in his field; which indeed (saith he) is the least of all Seeds, but when it is grown up it is the greatest among Herbs, and becometh a Tree; so that the Birds of the Air come, and lodge in the Branches thereof, *Mat.* 13. 31, 32. The Field is the World; and the good *Seed* are the *Children* of the *Kingdome*; but the Tares are the Children of the wicked One; the Enemy that sowed them is the Devil, the Harvest is the end of the World, and the Reapers are the Angels; *v.* 37, 38, 39, 40. And this *Kingdome* is *within*. The *Kingdome* of *God* cometh not by observation, neither shall they say lo here, and lo there; for behold the *Kingdome of God* is *within you*: Said he to the Pharisees when they demanded of him when the *Kingdome of God* should come, *Luk.* 17. 20, 21. And the *Seed* is the *Word of God*, *Luk.* 8. 11. The *Word* of the *Kingdom* which being sown in the good ground bringeth forth fruit in some an hundred fold, in some sixty, in some thirty, *Mat.* 13. 19, 23. The *Word nigh* in the *mouth*, and the *heart*. The *Righteousness* of *Faith* which saith on this wise: Say not in thy heart who shall ascend into Heaven? (that is to bring down Christ from above) or who shall descend into the deep? (that is to bring up Christ again from the dead) but what saith it? The *Word* is *nigh* thee even in *thy* mouth, and in *thy* heart, that is the *Word* of *Faith* which we Preach. Saith the Apostle, *Rom.* 10. 6, 7, 8.

So that when we ſpeak of the *Seed*, we ſpeak of *Chriſt*, and mean *Chriſt* the *Seed*; the meaſure of him in every Man; which lighteth every man, Male, and Female, Jew and Greek, Barbarian and Scythian, Bond and free. There is neither Jew, nor Greek, there is neither Bond, nor free; there is neither Male, nor Female, but ye are all one *in* Chriſt Jeſus. *Gal.* 3. 28.

And when we ſpeak of the *Light* which is *within*, we mean *Chriſt*, the *light* of the World. For it is the ſame thing though under different Appellations, becauſe of its effects in which it anſwers unto Men, who by ſuch things underſtand what thoſe things mean. And he is able to *ſave* to the *uttermoſt* all thoſe that come to God by him. *Heb.* 7. 25. And this is the *Unction* (the meaſure of him in every one) whereby we know all things. As *John* ſpake, But ye have an *Unction* from the Holy One; and ye know all things. 1 *Joh.* 2. 20. And the *Anointing* which ye have received of him abideth in you; and you need not that any man teach you, but as the ſame Anointing teacheth you of all things, and is truth; and is no lie; and even as it hath taught you, ye ſhall abide in him, v. 27. which is alſo called the *New Covenant*; which the Prophet ſaid, that the Lord would make with the Houſe of *Iſrael* after thoſe dayes, *viz.* I will put my Lawes into their mind, and write them in their hearts; and I will be unto them a God; and they ſhall be to me a People. And they ſhall not teach every man his Neighbour; and every man his Brother, ſaying, Know the Lord; for all ſhall know me from the leaſt unto the greateſt. *Heb.* 8. 10, 11.

And this is the *Teacher* of his People, of which *Moſes* truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall you hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs that every Soul that will not hear that Prophet ſhall be deſtroyed from among the People, *Acts* 3. 22, 23.

Now unto this you muſt take heed; in this you muſt believe, that gives you to ſee what is within you; which ſearcheth your hearts, and tryeth your Reines; which divideth aſſunder the Soul and Body; the joints and marrow; and is a diſcerner of the thoughts, and intents of the heart; neither is there *any* Creature that is not manifeſt in his ſight, but all things are naked, and opened unto the eyes of him with whom we have to do. The *Word*

of *God* which is *quick* and *powerful*; and *sharper* then any two edged Sword, *piercing* to the *dividing* asunder, &c. as aforesaid *Heb.* 4. 12, 13.

And this We teach, and this we direct unto, for all men to know, and believe, and to be directed by; that they may know the things of God; that they may try their spirits whether they be of God; that they may understand the things that are freely given them of God; that they may come to the Knowledge of the truth, as it is in Jesus; that in the Principle of God, they may come to know the things that are of God, without which only the medling with Religion, is but *beating* of the *air*, and *uncertain*; which *Paul* intimates he did not. I therefore so run (saith he) not as *uncertainly*; So fight I, not as one that *beateth the air*, 1 *Cor.* 9. 26.

So that we lay not aside the *Scriptures*; neither do we deny, detract from, or undervalue the *Scriptures*; or the *Church* which is *in* God; the *New Jerusalem* which is from above; which is free; the Mother of us all. But we own, and embrace what is of faith, as guided by her Head Christ Jesus. Nor do we despise, or cast aside the *Teachings* of Men, who are led by the spirit of Christ, and by the spirit are moved, and do speak. But the thing we do is to hold out to men the right way to Salvation, as we have received mercy to know; and to direct them how they may come to that which will open their Understandings, and give them to know the *Scriptures*, and to *try* the *Spirits*, that so they may not be deceived, and deluded, and so be undone for ever. And this is the *light*; *Christ* the *light*; the *seed*, the *seed* which is *Christ*; coming to know this; the *measure* of him in every *One*; the *Principle* of *God* is come to be known, which gives to know the things of God, and the *Scriptures*, and the *Teachings* of Men; and brings into the *Church* which is in God. And so I have done with this Particular.

To thy seventh Question; to wit, What mean ye by the word *Perfect* when you affirm *that some among you are Perfect*; *what words and Teachings are like the Teachings and writings of the Apostles?* Do you by this mean that some among you are without sin? Or, only that all their Teachings, are in all things like the Words of Christ? Or, that in all, or only in some of their Teach-

ings,

ings, they are infallible? If only in some then we pray you tell us in what of their Teachings are they Infallible, and in what not? And whether they are single persons among you that are perfect in the sence wherein you mean perfect, or any number, or what Number of them?

Concerning the word Perfect.

I Answer by the word *Perfect*, we mean him who *perfected* by Offering for ever them that are sanctified, *Heb.* 10. 14. The perfect man of which *Paul* speaks, *Ephes.* 4. 14. Till we all come (saith he) in the Unity of the Faith, and of the Knowledge of the Son of God, unto a *perfect* Man; unto the *measure* of the *stature* of the *fulness* of *Christ*. And unto which he pressed when he said, I count not my self to have apprehended; but this one thing I do; forgetting those things which are behind; and reaching forth unto those things which are before; I press towards the mark, for the prize of the High Calling of God in Christ Jesus. Let us therefore (saith he) as many as be *perfect* be thus minded. And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same Rule. Let us mind the same thing, *Phil.* 3. 13, 14, 15, 16.

Now, this we hold forth by the word *perfect*; and those that are *perfect*, and the *words*, and *teachings* that are as the *Apostles*. As every man comes to know him that is *perfect*, Christ Jesus; the measure of Christ in him, and growes up in it, he comes to be *perfect*. And as he speaks, teaches, and writes from the measure of Christ, the *perfect* man, in him; Or, as Christ Jesus who is *perfect* speaks in him; or as the spirit of Jesus moves him to speak, or inspires him; he so speaking, writing, or teaching; teaches, writes, and speaks as the Apostles of God, and the Holy Men of God, who from the Lord, or the motions, or inspiration of the Holy Ghost, or *Christ* the seed in them wrote, spake, taught; and such Writings, teachings, speakings; or the writings, teachings, and speakings of such as so speak, teach, and write from the *perfect* man; the Inspiration of the Almighty; the motions of the Spirit of Christ; Christ in them the Head; the Head of the Church; the Head of every Man, whether in Male, or Female, Barbarian or Scythian, bond or free, young or old are Infallible; are *perfect* as he is *perfect*; as that is from whence it proceedeth.

And herein the words, ſayings, teachings, writings are diſtinguiſhed from the Writings, Teachings, ſayings words of men as they come from this; or as they come not from this.

For, we hold not that either the Apoſtles themſelves, or those who are now come to know the ſame ſpirit by which they ſpoke Jeſus Chriſt yeſterday, and to day, and the ſame for ever, did or doe in every thing ſpeak, or write the very word of the Lord, that which is infallible, and to be received as the inſpiration of the Almighty; or the command of the Lord. For *Paul* teſtifies of himſelf that he ſpake ſometimes by *Permiſſion*, and not by *Commandment*. And ſometimes he ſaith I have *no Commandment* of the Lord as to ſuch a thing. Yet I give my *Judgment* as one that hath obtained mercy of the Lord to be faithful: and I ſuppoſe therefore, &c. And to the reſt (ſaith he) *ſpeak I, not the Lord*, 1 *Cor.* 7. 12, 25, 26, 6. But this we hold, that there is ſuch a thing, and among us as the ſpirit of Chriſt; as the teachings of Chriſt, as the Writings of Chriſt; as the ſayings of Chriſt; that is to ſay, There be among us in whom Chriſt lives, whoſe life that they now live in the fleſh is by faith of the Son of God, who hath loved them, and given himſelf for them; In whom he ſpeaks, who ſpeak from him; who write from him; and teach from him; from the movings of his ſpirit in them; and the writings, and ſpeakings, and teachings of theſe; as they teach, write, and ſpeak from this; Or, as what they ſpeak, write, and teach comes from this; from the teachings of Chriſt; the Word of Chriſt; the Inſpiration of the Holy Ghoſt; their words, teachings, and writings are as the teachings, and writings, and ſayings of the Apoſtles, and are infallible.

And if you would know in what they are ſo, and in what not; and who they are that are ſo; and who not; and whether they are ſingle Perſons among us who are *Perfect* in the ſence wherein we mean *Perfect*, (as you ſay we have expreſt it) or any number, or of what number of us. As are your Queries in the latter end of this Queſtion; which is ſtuft with ſuch things as theſe. You muſt (as hath been directed before) come to know the thing in your ſelves; the meaſure of Chriſt in you; the *Perfect* man; that from which the Apoſtles wrote, and taught; (as aforeſaid:) You muſt come to be doers of the will; to know him in you who doth the

will of God; that came into the World to do the will of God; and till then you can neither know the Writings, Teachings, and Speakings, the Doctrines of the Apoſtles, or any of us to be of God. Therefore to this ſtill we direct you, for the things of God are known no where but in that; and the *ſpiritual* man it is that judgeth all things, and yet he himſelf is judged of no man. That muſt help you to do this; without the knowledge of whom *in* you; and your receiving judgment from him, yee cannot know them. And therefore, whilſt you remain in another ſtate, it is to no more purpoſe to tell you; nor will you one jot the more believe, becauſe we ſay it that it is ſo; and that ſuch, and ſuch there are that are *ſo* among us, then the Phariſees, Chief Prieſts, Rulers, and Elders did believe that he was the Son of God; when he told them, and ſaid *I am*; when the Chief Prieſt asked him the Queſtion, who rent his Cloaths, ſaying; he hath ſpoken blaſphemy. What further need have we of witneſſes, behold now ye have heard his blaſphemy, what think ye? they anſwered, & ſaid, he is guilty of death. And [illegible] the words he ſaid to them were but theſe, Thou haſt ſaid, Nevertheleſs I ſay unto you; hereafter ſhall yee ſee the Son of Man ſitting on the right hand of Power, and coming in the Clouds of Heaven. And upon this Queſtion of the High Prieſts it was that he ſpake them, *viz.* I adjure thee by the Living God that thou tell us whether thou be the Chriſt, the Son of God. *Mat.* 26. 63, 64, 65, 66.

Now as to *Perfection*, or being *without ſin*; this we hold, and thus we affirm and teach, that there is ſuch a ſtate attainable in this life wherein the Son of God, the *Perfect* man ſhall ſo come to Rule, that he ſhall have put down all Rule, and all Authority, and Power, and all his enemies under his feet, 1 *Cor.* 15. 24, 25. But we do not hold, affirm, or teach that this is at once; or that that which is of him cometh preſently ſo to reign; ſo that all Rule, Authority, and Power, all his enemies are put under his feet. For there is a time wherein it is viſited, and raiſed up out of its Grave; and a time of growing, and encreaſing in the particular as a grain of Muſtard-ſeed, ſpoken of before in the Parable, and a time of its *perfection*; Till we all come (as hath been ſaid) in the unity of the Faith, and of the Knowledge of the Son of God, unto a *perfect* man; unto the *meaſure* of the

Perfection.

ſtature

stature of the *fulness* of *Christ*. So of Degrees we admit of a Child, the young man, of Fathers. I write unto you little Children because your sins are forgiven for his Names sake. I write unto you Fathers because ye have known him that is from the beginning. I have written to you young men because you have overcome the wicked One. I write unto you little Children because ye have known the Father. I have written unto you Fathers because you have known him that is from the Beginning. I have written unto you young men, because you are strong, and the Word of God abideth in you; and ye have overcome the wicked One, 1 *Joh.* 2. 12, 13, 14. And the Righteousness of God is revealed from Faith to Faith, *Rom.* 1. 17. And there is an encreasing in the Knowledge of God, *Col.* 1. 10. And there is a growing up in him in all things which is the Head, even Christ, *Eph.* And there is a finishing. I have fought a good fight, (which I had not attained. Not as though I had already attained, either were already *perfect*, *Phil.* 3. 12.) I have finished my course, [illegible] he was alive in the Body; he speaks of being come to that which is *perfect*, of being *perfect*. For there is a time of finishing Transgression, and of making an end of sin; and of making Reconciliation for iniquity, and to bring in Everlasting Righteousness; and to seal up the Vision, and Prophesie, and to anoint the most Holy, *Dan.* 9. 24.) I have kept the Faith. Henceforth there is laid up for me the Crown of Righteousness, which the Lord, the Righteous Judge will give me at that day; and not only unto me, but unto all them that love his Appearing, 2 Tim. 4. 7, 8.

Now this we hold as to this thing; that coming to that which reproves, which makes manifest, the measure of God in him, a man comes to that which is *perfect*, which doth away that which is *imperfect* in him. When that which is *perfect* is come, then that which is in part shall be done away. 1 *Cor.* 13. 10. As he believes in, and is guided by it which is the power of God unto Salvation, Christ Jesus the Power of God, and the wisdom of God; he came not only to be cleansed and purified from sin and corruption; but to grow up into the Nature of him, and to be as he is. For as he is, so are we in this World, said the Apostle. 1 *Joh.* 4. 17. that is to say, As he is loving, gentle, meek, &c. so are we

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are partakers of his Nature; as we grow up in him, as he growes up in us, who is loving, gentle, meek, &c. are we made so; do we become so. Herein (saith he) is our love made *perfect* that we may have boldness in the day of judgment; because *as he* is *so* are we in this World. And therefore he said, who is the way, the truth, and the life. I am, said he. *Joh.* 14. 6. Be ye *perfect* as your Father which is in Heaven is *perfect*. *Mat.* 5. 48. (that is to say) be you in that, grow up in that which is *perfect*, which will make you *perfect*, as your Father which is in Heaven is *perfect*. *Mat.* 5. 48. (that is to say) will make you *perfect*; as he your Heavenly Father is *perfect*; will make you do as he doth who is *perfect*; who causeth his Sun to shine on the evil, and on the Good? and sendeth Rain on the Just, and on the unjust; will make you to love your enemies, to bless them that curse you; do good to them that hate you; and to pray for them that despightfully use, and persecute you. For, if ye love them that love you, what Reward have you? Do not even the Publicans the same? And if you salute your Brethren only, what do you more then others? do not even the Publicans so? Be ye therefore *perfect*, &c. as aforesaid, *Mat.* 5. 44, 45, 46, 47.

So that this is that which we mean by the word *perfect*, *viz.* He that is *perfect*, the *perfect* man Christ Jesus; the measure of him in every man; the Principle that is of God; for every man to come to that, that he may know the things of God. And we endeavor to shew men how they shall know this; and how it is in them, and neer them, that seeks them, that waites upon them; that is ready to direct them, to guide them in the way of Peace. He hath shewn thee O Man! what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God, *Mich.* 6. 8. And we would not have Men uncertain in this, and beating the air, as we have been sometimes our selves, looking here, and looking there; saying, and giving ear to those who said, loe here, and loe there; but having found the thing we looked for; which satisfies us, which we thought was afar off, as well as you, and others; but was nigh us; to wit, the Word nigh in the mouth, and in the heart, (as aforesaid.) We are willing, and do travel in spirit that others also may come to the knowledge of the same; to the truth as it is in Jesus; and we

give them whereby they may understand it, as we have, and not leave them in the dark, telling them of things, and what they must do; and of Christ, and the things of God; and not shewing them where he is to be found, or how they shall know him by his working in them; or that whereby in which only the things of God are to be known, and understood; and the power, or that which is the power of God is to be found, whereby they may be enabled to do them, which is that which witnesseth for God; the which shewes, that which reproves; that which makes manifest sin, and that the deeds thereof are evil; which is not very far from a man; which is near every man; which is that in every man which shewes him evil; that judgeth him for evil; that shewes him what he should do; that tells him all that ever he hath done. Is not this the Christ? (as aforesaid) And this every man knows and is sensible in himself that knowes evil, and is sensible of the motions of evil; and of that which judgeth it, and shewes a man what he should do.

And this we call (as the Scriptures doth) the *Light*, because it shewes *Darkness*; and this *Light* is *Christ*. And this we call *Seed* (as doe the Scriptures) because it hath the Operation as *Seed* hath in the Earth, expressing Heavenly by that which is Earthly; Spiritual things, by that which is natural. And, as I say as said before (saith the Apostle) except the Lord of Sabboths had left us a *Seed*, we had been as *Sodome*, and made like unto *Gomorra*, Rom. 9. 29. That so we may bring things to the understanding of men, that so they may know the things whereof we speak; or rather that by, and in which they may understand them. So to the witness of God in men we speak, to that which witnesseth for God, and against sin that the deeds thereof are evil, that they may understand us, without which they cannot understand us. And in these things they are *blinded*, it is because the God of this World hath blinded the minds of them which believe not, lest the *light* of the Glorious Gospel of *Christ*, who is the *Image of God* should shine unto them. As *Paul* said, 2 *Cor.* 4. 4. And *John* also spake concerning him that hateth his Brother, and his being in darkness, and walking in darkness, and not knows whether he goeth; because (saith he) that darkness hath blinded his eyes. 1 *Joh.* 2. 11. And to that we do direct them, that

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give them to know. And this is the reason why we use these termes, and why we thus speak.

And so when we use the word *perfect*; or that some among us are *perfect*, (which word yet I have not read of any among us that hath thus affirmed) we mean, and intend as aforesaid; and that as any come to know, and are guided by that which is *perfect*; and that possesseth, or leaveneth, or worketh in them; what they speak, or write from that which is *perfect*, is like it, as a mans *word* is counted the Image, or likeness of himself; therefore it is called such a mans *word*, because it proceedeth from him; and is the declaration of himself, and meaning, or how, or by which way, or according unto which he would be understood; which is such a mans *word*, to speak according to the manner of men. And if you will have something of a tryal, as a measure, to try this, to measure this; you must come to, and believe in the measure of this, and Savour, and judge with this (as hath been said) or you cannot see, try, judge, or understand what this meaneth, as aforesaid. And as any grow up in this, or are leavened by this, or possessed, or come into the Nature of this, or as the Nature of this cometh to fit them, or to turn them, or convert them into this nature; it makes them like it as aforesaid, *perfect* as their Father which is in Heaven is *perfect*; as he *is*, *so* to be in *this* World. Now are we the Sons of God; and it doth not appear what we shall be, but we know that when he shall appear we shall be *like* him, for we shall see him as he is, 1 *Joh.* 3. 2. And every man that hath this hope in him purifieth himself as he is pure, *vers.* 3. & whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him, *v.* 6. And little Children let no man deceive you, he that doth Righteousness is Righteous, even as he is Righteous. *v.* 7. And we know that he was manifested to *take away* our sins, and in him was no sin. *v.* 5. And he that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the Devil. *v.* 8. And whosoever is born of God doth not commit sin; for his *seed* remaineth in him; and he cannot sin because he is born of God. *v.* 9. And in this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness is not of God, neither he that loveth not his Brother. For this is the Message that we heard from

the beginning that we ſhould love one another; Not as *Cain* that was of that wicked one, and ſlew his Brother, and wherefore ſlew he him? becauſe his own works were evil, and his Brothers Righteous. *v.* 10, 11, 12. And you that ſay to the contrary of theſe things, bring forth your ſtrong Arguments, and let your own work prove your ſelves. And ſo I have finiſhed my Anſwer to thy ſeven Queſtions.

And now whether theſe Queſtions were put by you only to be ſatisfied in, and whether you mean well, that is to ſay, only to be ſatisfied in ſuch things as theſe, and no hurt to us; and whether it be only to underſtand our meanings in theſe words, phraſes, or notions, as you expreſſe your ſelves in the begining; and therefore pray, and intreat our further explication; and anſwer to the enſuing; which are the particulars aforeſaid; and whether you have no other end in this requeſt as to which you pray us not to take it ill that you intreat us to explain theſe words, and phraſes (as you call them) then to beſeech us, and to give us a fair and friendly opportunity (as your expreſſions are) to juſtify our ſelves. Time will manifeſt. For indeed, I muſt tell you the Truth, I ſuſpect ſomewhat elſe; and I have ground for what I ſuſpect; and I need goe no farther, then the Poſtſcript of your Letter, which is in theſe words.------ Mr. *Bennit* you having the opportunity of living conſtantly in *London*, cannot but know or find ſome way, by ſome other to know ſome of the moſt diſcreet ſober and truly Conſciencious of that ſort of People whom the World calls *Quakers*, Wherefore I intreat you by your ſelf or ſome others, to ſhew the incloſed to ſome of them, and deſire their Anſwer; But if they refuſe, then get it Licenſed, and publiſh the ſame in Print, for by that meanes they will in all probability eſteem themſelves obliged to Anſwer. I am your friend *L. Richardſon. March* 6. 1664.

I ſay I need goe no further then this very Poſtſcript, to ground my jealouſy, becauſe it cloſeth with that Peremptorineſs of getting it Licenſed, and publiſhing it in Print, if ſo be we ſhould refuſe to Anſwer; ſhewing thereby that the intent of it is to compell us to anſwer in another manner then praying, entreating, beſeeching, or to give us a fair and friendly opportunity to juſtify our ſelves, or to ſatisfy you; or to give you who meaned well

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(as you ſay) and the World by our further explication, to underſtand our meaning; *viz.* By Printing, and Publiſhing the ſame in Print, whereby you judge; or (as your ſelves ſay) by that meanes we will in all probability eſteem our ſelves obliged to Anſwer; that is to ſay, that we will be conſtrained to Anſwer thereunto. Implying thereby that you will conſtrain us, or theſe things by our ſilence, ſhall be taken as *pro Confeſſo* againſt us; and ſo you will make up your ends that way; which you could not the other.

But be it what it will be, that is, in your intentions, whether to enſnare, or entrap, (as I have intimated in the beginning) and out of our own Anſwers, or Writings, or this *ex confeſſo*, in caſe of ſilence, to gather ſomething for the Magiſtrate to declare as the Reaſon to this Nation, and the World, wherefore he thinks it not fit for us to reſide in our Native Country, and therefore hath made a Law to Baniſh us; Or indeed to ſatisfie your ſelves, or be ſatisfied, (which we had rather for your ſakes, might be the ground, that ſo querying in the honeſty of your hearts, that which honeſtly ſeeks may find an Anſwer, for your Salvation we deſire, not your deſtruction; what ever you may think as to us, or mind herein) this I have undertaken in the Councel of the Lord to let you, and all men know what we are, and what we hold and what is the Ground and reaſon thereof; Wherein I have endeavoured to bring things plain to your, and the underſtanding of the reſt of the World; if ſo be you, and the World will heed that which witneſſes in you for God (as I have ſaid) the Principle of God in you, by which you may come to underſtand what I ſay therein; and your welfare I have ſought; of which the Lord is witneſs, and have hid nothing from you that in the Councel of the Lord is requiſite for your underſtanding. And if you ſhall for this render me evil, and the Truth I witneſs; and the People with whom I am, by making a wrong Repreſentation, and ſtraining things beyond what I intend, and what is the Natural ſence, and tendency of what I have ſaid; and ſo make it an opportunity of hurt to me, and it, and them, (as ſeemeth to be the deſign of your Paper; and the complication of things for that purpoſe) though wrapt up in the words of a Man, and plauſible expreſſions, the number of a Man; which may be done on purpoſe to deceive,

and to draw forth an Answer out of which you may gather, as aforesaid; or in default of Answer to take us *pro confesso*, or as guilty of the things) I shall leave it to the Lord to judge, who searches, and tries the heart, and will render to every man according to his Deeds.

In the mean time, as I have, so I shall proceed to speak to the following part of thy Letter, and to clear the Truth, or that which we pretend to, and profess from what (thou saist) is charged: or ye find charged upon us, though I might also here, and on good grounds decline an Answer. For report signifies little, and is an evil then which nothing is more swift; that by motion flourisheth and gets strength by going. As you know the Poet spake when he said,

VIRGIL.

Fama malum quo non aliud Velocius ullum
Mobilitate viget, viresque acquirit eundo.

Nor is it a certain ground on which to conclude any Principle or practise, and so I might refuse to Reply. For we matter little what the World saith, or Men that live as they list; or are Ignorant; or have emnity in them, or a ground of prejudice, or that know not things in their Principle; I say we matter little whether such say we are diabolically possessed, or distracted, and yet doe think they deale charitably with us (as you say) when they believe us to be either. Or whether they think us to be erroneous, and heretical Christians; as you also say that others goe further, and yet think themselves kind enough to Us when they affirm us to be so. Or whether we be Christians, which you also suggest that others will not allow us to be, as being perswaded (as are thy words) that we only use the word Christ to preserve our selves from being stoned by the multitude, or at least to gain Credit among Christians; but that we in truth, by that word, intend no more, nor other thing then our own fancies, and opinions, or the Results of our Reasons (as thou hast it) or mistaken Reasons, calling them (as are the words of thy Paper) sometimes the Light within us; and other times the Seed within us; and at other times Christ within us. As thy Paper hath it. For whether we be besides our selves, it is to God; and whether we be

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ſober it is for your ſakes, as the Apoſtles ſaid, 2 *Cor.* 5. 13. whether we be diabolically poſſeſt, or diſtracted; as they ſaid of *John* that he had a Devil; and of *Paul* that he was mad, *Mat.* 11. 18. *Act* 26. 24. Whether we be falſe, erroneous, or heretical Chriſtians accounted; or not allowed to be Chriſtians; or whether we uſe that word only to preſerve our ſelves from ſtoning; or to gain credit among Chriſtians; or whether it be our own fancies, and opinions, &c. as the miſtaken World did alwayes account the true Chriſtians, as ſubverters of the Law of *Moſes*; Changers of the Lawes and Cuſtomes; Turners of the World upſide down, Seducers, and Peſtilent Fellowes; not fit to live; I ſay, whether we be ſaid to be theſe; or any of theſe; or all theſe; we matter little; what we are, we are to God; and wiſedome is juſtified of her Children; we have learned to goe through evil report, and good report; to be eſteemed as deceivers, and yet true. As were the Apoſtles. 2 *Cor.* 6. 8. And as they ſaid of him that is gone before who is Lord of all, at that day when he came to ſuffer at *Jeruſalem*; ſome that he was a good man; others nay, but he deceiveth the People. *Joh.* 7. 12. And as the chief Prieſts and Phariſees ſaid to *Pilate* of him------ Sir, We remember that that Deceiver ſaid whilſt he was yet alive, after three dayes I will riſe again. *Mat.* 27: 63. We regard theſe things little; We have a witneſs in you, and the World that we are otherwiſe; which will have its day to ſpeak for us. If therefore (as you ſay) you are ſuch who deſire not to judge us until you hear us, nay that ſo friendly, and candidly yee deſire to proceed towards us, that you have reſolved to tell us ſeveral particular opinions and Doctrines which you find charged upon us, or drawn as Conſequences from ſome Opinions and Doctrines that are charged upon us; in every one of which, you earneſtly intreat that yee may plainly, and clearly underſtand what we hold; and if it be ſo as you ſay (however be it as it will be, I ſhall give you an Anſwer) I ſhall proceed even to thoſe particulars, and give you an account of our ſelves therein according to the Doctrine of Truth, that thereby you may (not darkly but) plainly, and clearly (as your ſelves deſire) know, and underſtand what we hold. And ſo I begin with the firſt as it lies in your Paper in theſe words.------

1. It is charged againſt you that you make no difference between

tween a Christian, (that is) one that is truly baptized, and professes to believe all the Doctrines of Christianity; and to do his utmost endeavours to live according to those Doctrines then a Turk, or Mahumetan, who denieth, and opposeth the Doctrine of Christianity; professing to believe the Doctrines of *Mahomet* & to do his utmost endeavours to live according to those Doctrines wch he affirmeth that the *light* within him teacheth him to believe & follow, as the only way to attain Salvation hereafter. Is this your opinion, yea, or nay? If yea, then we pray you tell us how you will avoid these Consequences; *viz.* That the Preachings of Christ the Son of the Blessed Virgin *Mary*, and of his Apostles, and their Commands, and all the Miracles wrought by them, as also the Martyrdomes of all those blessed Saints who died in the Faith and for Confirmation of Christianity, and the Propagation thereof, were vain, and of no effect, and faith needless.

Concerning the true Baptism.

To this I Answer, This neither is, nor ever was our opinion for the *true Baptism*, (buried with him in *Baptisme*, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead, *Col.* 2. 12.) we never did deny; but it is the thing we mind, and press unto in all, viz. The fellowship of his sufferings, being made conformable unto his Death, *Phil.* 3. 10. The like figure whereunto even *Baptisme* doth also now save us (not the putting away of the filth of the flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ, 1 *Pet.* 3. 21. And the *Christian* (that is to say) he that is thus *Baptised*, or *truly Baptised* (as your words is) into the Death of Christ, that is made conformable to his Death, that is come to the fellowship with him in his sufferings, (that is) buried with him *in Baptism*; and risen with him through the Faith of the Operation of God, who raised him from the Dead; that hath the Answer of a good Conscience towards God by the Resurrection of Jesus Christ; the like figure whereunto, even *Baptism* doth now save us, not the putting away of the filth of the flesh, but the answer of a good Conscience, &c. which figure was the Ark; the *Christian* that is thus *truly Baptised*, and professes to believe all the Doctrines of *Christianity*, and to do his uttermost endeavour to do and live according to those Doctrines, we distinguish from a *Turk*, or Mahumetan, who denyeth,

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eth, and oppoſeth the Doctrines of *Chriſtianity*. And the difference lies here, *viz.* In that the one (*viz.* the *Chriſtian*) is upon a ſure Baſis of Eternal life; or the Principle of Believing; the other knows not, nor believes in the Principle; nor is on that Baſis, or ſure foundation; *viz.* Jeſus Chriſt, but believes in a lie; and that which he profeſſes to be *light* is darkneſs; and the Doctrines he believes in, and profeſſes, and follows, and doth his utmoſt endeavours to live according to; and affirmes that the *light within* him teacheth him to believe, and follow, is the only way to attain Salvation hereafter, (if ſo be he ſo affirmes, which yet before this I never heard of, except it be meant conſequentally, as that his belief and practice ſo ſpeaks, upon this ſuppoſition, or rather confuſion that every thing a man believes, and practiſeth, is from ſomething which he judges is the *light within him*, and muſt follow; and then here I muſt keep you, by your own aſſertion to ſomething *within* you as the ground of your belief, and the guide of your practice; and then why fight you with our Principle, and thus ſpake ſlightly of it? Seeing that ſo it hath no other difference then the miſtake of the thing which is *within*; not that the thing is not *within*) I ſay the Doctrine he believes, and follows for Salvation, is a deluſion; as is the Doctrine of all thoſe who believe not in *Chriſt* the *Light*; the *Light* of the World that lighteth every man that cometh into the World; who is the *light* of *life*. In whom whoſoever believeth ſhall not die, but live for ever. And ſo I have anſwer'd this Particular.

The ſecond Charge, as thou placeſt it, is thus, (*ſc.*) It is charged upon you that under pretence of denying all formes, you have, and do deny the uſe of all Sacraments. That you have not been known to Baptize any; nor to have at any time Celebrated the Euchariſt, or Lords Supper. Nay that thoſe amongſt you have formerly been Baptized when you were Children, have actually renounced that Baptiſm. If you are wronged in theſe things, I pray you tell us, is it, or is it not neceſſary to be Baptized with Water, *In the Name of the Father, and of the Son, and of the Holy Ghoſt*? And is it neceſſary, or is it not neceſſary to receive the Euchariſt, or Lords Supper orally? If there be a neceſſity to be thus Baptized; or to receive the Euchariſt, or Lords Supper. We pray you tell us why are theſe things neceſſary? But if you hold

theſe things not to be neceſſary; then we entreat you to tell us what aſſurance you have that they are not neceſſary; and whether it is not poſſible that you may be miſtaken when you judge these things not to be neceſſary?

Concern-ing Baptiſme and the Lord's Supper.

Anſ. This Charge, as you inforce it, hath a manifold Commu-cation. Firſt, that under the pretence of denying all Formes, we have, and do deny the uſe of all Sacraments; then, that we have not been known to Baptize any; nor to have at any time Celebrated the Euchariſt, or Lords Supper. Thirdly, that those among us who have formerly been Baptized when we were Children, have actually renounced that Baptiſm. Upon which ground ſeveral Queſtions intermixed as to either. As in the Rehearſal aforeſaid is particularly mentioned. Unto all which Anſwer.

It is not under the pretence of denying all Formes, that we deny the uſe of all Sacraments (as the word is commonly underſtood, as a figure, or Repreſentation, of ſomething more ſpiritual intended, or ſignified thereby, then the Sacrament, or the figure or forme) this cannot be charged upon us. For, we grant in the firſt place, that the whole diſpenſation of the *Jewes* was after this ſort, and ſtood well in the will, command, and Councel of the Lord, till Chriſt was offered. Then, after his being offered up and riſing again, and aſcenſion, the things were borne with, and ſuffered, yea exerciſed by the Apoſtles, who had relation, or regard to the weakneſs of the ſtate, of the then *Jewes* who believed till ſuch time as the Circumciſion without hands came to put the Circumciſion that was with hands; the Baptiſme of the Holy Ghoſt, or of fire, the Baptiſm of Water; which the Circumciſion with hands ſignified; which the Baptiſme with Water did ſo. For *John* it was that came Baptizing with Water unto Repentance; who though the greateſt of the Prophets that were born of Women, yet he that is leaſt in the Kingſtom of God, is greater then he, ſaid Chriſt, *Luk.* 7. 21. And that he ſhould be made manifeſt to *Iſrael*, therefore am I come Baptizing with Water, (ſaid he) And after me cometh a man which is preferred before me; for he was before me; and I knew him not, but that he might be made manifeſt to *Iſrael*, therefore came I Baptizing with Water (as aforeſaid.) And *John* bare Record ſaying, I ſaw the Spi-

Spirit descending from Heaven like a Dove; and it abode upon him: and I knew him not; but he that sent me to Baptize with Water; the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him; the same is he that Baptizeth with the Holy Ghost; and I saw, and bare Record that this is the Son of God. *Joh.* 1.30,31,32,33,34.

And as to the Eucharist, or Lords Supper; It was instituted by Christ whilst He was yet with his Disciples; who were weak, and under the Law; and had not received the Holy Ghost; for the Holy Ghost was not yet given, because Jesus was not yet glorified. *Joh.* 7.49. And whilst *he* was yet under the Law, and was not offered up, and all was not finished, which he said to them. This do in Remembrance of me. *Luk.* 22.19. And *Paul* saith the same, 1 *Cor.* 11. For (saith he) I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night that he was betrayed took bread; and when he had given thanks he brake it; and said, take, eat, this is my Body, which is broken for you; this do in Remembrance of me. After the same manner also, he took the Cup when he had supped, saying, this Cup is the New Testament in my blood; this do ye, as oft as yee drink it, in remembrance of me. For, as oft as yee eat this Bread, and drink this Cup, yee do shew the Lords death till he come. *v.* 23,24,25,26.

And the same we say also: If any are in this state, and know not him to be come (for he was come as to the flesh, and had suffered, and was ascended before *Paul* spake these things to the *Corinthians*; and so he must be understood to intend another coming than in the flesh, as to which he was already come, and passed away; liable to that of which he speaks to them. *Cap.* 1. *v.* 7,8. So that yee come behind (saith he) in no gift waiting for the *Coming* of our Lord Jesus Christ; who shall also confirm you to the end, that yee may be blameless in the day of our Lord Jesus Christ.) Say, if any are in this state (for the states may hold as to particular Persons, though the Dispensations, as they were to the *Jews* may have an end) and know not him to be come, of whom *Paul* spake; as aforesaid; and do think they ought to celebrate the Eucharist, or Lords Supper; and do do it as it ought to be done, and by a right Administrator, as *Paul* was; and do receive it as it

ought to be received; or as they received it, who received it
unworthily; of whom *Paul* ſpeaks when he ſaith, Where
whoſoever ſhall eat this Bread, and drink this Cup unworthi
ſhall be guilty of the Body, and Blood of the Lord. But let a
examine himſelf, and ſo let him eat of this Bread, and drink
this Cup. For he that eateth and drinketh unworthily, eat
and drinketh Damnation unto himſelf; not diſcerning the Lor
Body. For this cauſe many are weak, and ſickly among you,
many ſleep. 1 *Cor.* 11. 37,38,39,40. I ſay, if any do ſo think,
receive it as it ſhould be, or as they did it who did not eat,
drink unworthily, and by a right Adminiſtrator, one ſent by
Lord as *Paul* was; or by the Inſtitution, or ſending of the
of Chriſt; or the Revelation of God in him as *Paul* had, we
not, nor do we judge them. But then, let not ſuch take upo
them to judge thoſe who know, and witneſs him to be come,
whom that was the Remembrance. For it was a coming in
that *Paul* ſpake of, and which was intended by the Lord
when he ſaid, Do this as oft as yee do it in Remembrance of
A Remembrance in ſpirit; for he was as to his *fleſhly* Preſence
ing away; and he knew it would be hard for them; and there
fore he Inſtituted ſomething ſuitable to the ſtate in which
were; which was (as I have ſaid) under the Law; for all was
accompliſhed which was figurative, or Sacramental, as were
things under the Law; Shaddowes of good things to come,
the Apoſtle ſpeaks. *Heb.* 10. 1. Which things (ſaith he) ſpeak
of the ſanctuary, and the Tabernacle, and the Miniſter of
ſerve unto the Example, and ſhaddow of Heavenly things,
Moſes was admoniſhed of God when he was about to make
Tabernacle. *Heb.* 8. 2, 3, 4, 5. For, ſee (ſaith he) that
make all things according to the pattern ſhew'd thee in the Mou
And the Prieſts ſerved unto that who offred Gifts according
the Law; who ſerve (ſaith he) unto the Example, and ſhadd
of Heavenly things, &c. As aforeſaid. A Remembrance of
A ſhewing forth his Death till he come; who when he was co
and the Holy Ghoſt had fell upon them; and they had rece
Power from on high; are not ſaid to have uſed that his Supp
only it is ſaid, That they breaking Bread from houſe to houſe;
eat their Meat with gladneſs, and ſingleneſs of heart. *Acts* 2.

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Which cannot be ſaid to be that of the Supper.

Now times, and ſtates, and ſeaſons are to be conſidered; and greater is that which is the thing Repreſented; then that which Repreſents, and a Mans Preſence is more then the Repreſentation of a Man; and a Man will not goe to a dead thing to Repreſent a thing to him, when the thing it ſelf is preſent. So things are not to be extended beyond their time, bound, duration, limit; but to be conſidered according as they are qualified as to theſe things, and ſo to have their end; eſpecially things that are of this nature.

So for Baptiſme; We never read that Children were Baptized with *Water*. Indeed he ſaid, Suffer little Children to come unto me, and forbid them not, for of ſuch is the Kingdome of God. And when he took them in his Armes, what did he unto them? He put his hands upon them, and bleſſed them. *Mark*, 10. 14, 15. I hope none of you will be ſo groſs, as to ſtrain this to Infants Baptiſme; or to ſay, that he Baptized them; or that this is taking of them in his Armes, and putting his hands upon them, and bleſſing of them, was a baptizing them with *Water*; or to lay this as a Ground of Infant Baptiſme. For, he gives the Reaſon wherefore he ſo did; and ſo explains himſelf; or what he ſaid in the Caſe is an Explanation of the Reaſon why he was diſpleaſed with his Diſciples for rebuking thoſe that brought little Children to him that he ſhould *touch* them; It doth not ſay *Baptize* them (*ſc.*) For of ſuch is the Kingdome of God. Verily I ſay unto you whoſoever ſhall not receive the Kingdome of God as a little Child, he ſhall not enter therein. *v.* 13, 14, 15. And when he ſaid to his Diſciples, Goe yee therefore, and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you; and loe I am with you alwayes to the end of the World. *Mat.* 28. 19, 20. He ſaid not, nor is there any ſuch word as go teach all Nations, Baptizing them with *Water in the Name of the Father, &c.* That's your Addition. And you know that the Word Baptize ſignifies a Dipping, or Plunging into a thing; or the putting of a Thing ſo into a Thing; as that it is Comprehended by the Thing; or the thing into which it is put, Comprehends it; and is Comprehended by it. The Father, Son, and Spirit was to be taught; God ſo made manifeſt; They were

to bring them into the Understanding of this. For before the Son came, the Father was only known, or God as the Creator and Maker of all things; of whom are all things; And before the Son was glorified, the Holy Ghost was not given; But now the Son being Glorified, Crucified, Dead, Buried, risen again, ascended; the Comforter was come; the Spirit of truth which he said he would send when he was gone away; which should (he said) lead them into all Truth, and be with them for ever. So all was finished, Father, Son, and Spirit; God manifested as he would be manifested; There was not one come, or manifested, and the other not come, or yet to come, but all were come, were manifested in the fulness of time. Father, Son, Spirit; the Promise fulfilled. So goe and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have Commanded you; and loe I am with you alwayes to the end of the World.

Now as here is nothing of *Water* (and words of Institution must be plain, literal, and expresse) so here is nothing of *Infant* Baptism; of *Infants* being Baptized, or the Baptism of *Infants*; no not in the sence aforegoing. For they were to go, and *teach and teaching them to observe, &c.* And *Infants* all men know are not in the capacity of being taught; they being not come to years of understanding; and so in this, so far as to this it may be said (that is to say) as to the opening of the Capacity, or understanding there is wanting the *subjecta materia*, the subject matter. He that doth not understand cannot be taught. *Infants* cannot be taught because they are not in a capacity of Understanding; though the thing *Understanding* be in them, and with them comes into the World. Would you therefore have us conforme to the World, or you in things of this nature, as to which you have neither ground in the Scriptures, nor reasonable understanding? To what purpose should we apply words to Children, who cannot possibly understand what is applyed to them. Might not we as well (that is to say to as much purpose, in relation only to the understanding I speak, or the knowledge of what is done) bless a stock, and apply words to a piece of Wood? should we not forfeit our understandings in a true sence if we should so do? And would you have us use things as the Institutions of Christ Jesus in things purporting

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ting ſuch matter of weight as theſe things pretend to, without his Ordination? How could we then be able to ſtand before him, or our own Reaſons, or Underſtandings as Men, as reaſonable Creatures ſhould we ſo do?

Beſides, the Baptiſm uſed by the Apoſtles after his Aſcenſion, I mean the Baptiſm of *Water* had not a general Command, if any at all, but was uſed as Circumciſion was uſed; and other things that were of Inſtitution before all was finiſhed, whilſt the Law was in force; or the things that were *Sacramental*, or figurative, which (as I have hinted) was not ended in the Particulars of many when the outward diſpenſation had an end. Therefore they were borne with for a while till that which thoſe things ſignified was come, (that is to ſay) till it were riſen in them in that ſtrength that they thereby were able to put it off. Therefore *Peter* was ſtiled the Apoſtle of the Circumciſion; And to the *Hebrewes* was there an Epiſtle written; And there were of the believing *Jewes*, as well as the unbelieving; and theſe were baptized, and therby teſtified to him in whom they believed, and bore the Croſs of it, which then was great, the name *Chriſtian* being then a tearm of great Reproach, and ſuffering, and brought with it much affliction, it being a Teſtimony unto him whom they had murdered, as a Deceiver, who was Lord, and King; In which ſence alſo, or for which cauſe; they were baptized. But this had an end, as had all other things under the Law, which were a ſhaddow, (as aforeſaid) and therefore are called *weak*, and *beggarly Elements* by *Paul*, who ſaith to the *Galatians* as to ſuch things. — I am afraid of you leaſt I have beſtowed upon you labour in vain. You obſerve (ſaith he) Dayes, and Months, and Times, and yeares; I am afraid of you, &c. as aforeſaid, *Gal.* 4. 9, 10, 11. And *Rudiments of the World*; when he ſpake to the *Coloſſians*, concerning meat, and drink, and an Holy day, and a new Moon, and a Sabbath day; which are a *ſhaddow* of things to come, but the *Body* is of *Chriſt*. Wherefore (ſaith he) if yee be dead with *Chriſt* from the *Rudiments of the World*, why as though living in the *World* are ye ſubject to *Ordinances*? (touch not, taſt not, handle not) which *all* are to periſh with the uſing; after the *Commandments*, and *Doctrines of Men*, which things (alſo ſaith he) have a *ſhew* of *wiſdome* in *Will-worſhip*, and *Humility*, and *neglecting* of the *Body*, not in

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any honour to the satisfying of the flesh, *Col.* 2. 16. to the end. And he saith expresly to the *Ephesians* that he *abolished* in his flesh the *Enmity*, even the *Law of Commandments* contained in *Ordinances*, *Eph.* 2, 15. And, of himself he saith—— I thank God that I baptized *none* of you but *Crispus*, and *Gaius*. For Christ sent me *not* to baptize, but to Preach the Gospel. 1 *Cor.* 1. 14, 17.

Now to your Questions. Is it necessary, or is it not necessary to be Baptized with *Water in the Name of the Father, and of the Son, and of the Holy Ghost?*

I Answer, It is not necessary to be baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost. And, if you can, it rests on you to prove the contrary.

And, Is it necessary, or not necessary to receive the Eucharist or Lords Supper orally? I Answer, It is not necessary, For it hath not the Injunction of a Command so to doe.

But if you hold not these things to be necessary, then we entreat you to tell us what assurance have you that they are not necessary?

I Answer. The Scriptures of Truth as aforesaid, and the Spirit of Truth within us.

And, Whether is it not possible that you may be mistaken when yee judge these things not to be necessary?

I Answer. Possibility doth not imply that every thing to every Man, or to some Men may be mistaken, because some may be mistaken in every thing. *Possibility* here holds not for a Rule; for because some possibly, or a Man possibly may be mistaken; therefore he may suspect every thing as mistaken; or because he may be mistaken; therefore he is mistaken in every thing; Or because he may be mistaken, therefore he is mistaken. But if you will have our Answer; We say, we are not mistaken. Thus much to thy second Charge.

The Third, It is charged against you, that under the pretext of the following of the Law of Nature, or the *Light within*, you make no account of the Old and New Testaments, nor scorn to esteem your selves obliged by them, or any thing in them contained, as contained in them. And that you profess your selves not to stand in need either of Scriptures, Doctors, Priests, Teachers, or Pastors, or the Teachings of Men in order to the obtaining

training of Faith, or the learning of Christianity from such or any other outward meanes. All of you pretending to be taught of God immediately, and particularly. If this be not so, we pray you to satisfie your selves by giving the World an account of your selves in these Particulars plainly, and clearly.

Concerning the Old, and New Testaments. Doctors, Priests, Pastours, Teachers.

Ans. To this Charge I have already answer'd in part; We say not that the Law of Nature is the *Light within*; the *Light* that is *Christ*. Nor do we make no account of the *Old* and *New* Testaments, but do highly prize them as the *Oracles* of God, and given by Inspiration. And we say that the Prophecy came not in old time by the will of Man, but Holy Men of God spake as they were moved by the Holy Ghost; Nor do we seem not to esteem our selves obliged (nor indeed do we otherwise esteem our selves obliged) by them; or any thing in them contained, (we mean such things as hold us obliged, for all things there you know hold not now an Obligation as to us, as the Law of *Moses*; and many other things too long to mention) as contained in them nor do we profess our selves not to stand in need either of Scriptures, Doctors, Priests, Teachers, or Pastors, or of the Teachings of Men, in order to the obtaining of Faith, or the learning Christianity from such, or any other outward means; provided that such Doctors, Priests, Teachers, Pastors know, and speak from the Principle of God in them. For, these things are in our practice. For there are Ministers amongst us, Ministers of Christ, to whom is committed the Ministery of Reconciliation; and who turn, and have turned us from *Darkness* to the *Light*, and from the Kingdome of Satan unto God. As was *Paul*'s Commission, *Acts* 26.18. And we are the Seales of their Ministry. Nor do we all of us, or any of us so pretend to be taught of God immediatly, and particularly, as that we reject, or stand not in need of Doctors, Priests, Pastours, Teachers, Scriptures; These things are falsly charged against us; for we use them all; and so stand in need of them all (that is to say) the Scriptures, Doctors, Teachers, Priests, Pastours; as the Scriptures are the Inspiration of the Holy Ghost (and we judge them so to be) and as such Men speak from the Leadings of the Spirit of God. And so this Charge is Answered; only this we say that there is not such a necessity of the Scriptures, Doctors, Priests, Teachers, Pastours, as that without them there

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can be no understanding of the things of God, no turning to God. This were to limit the Holy One of *Israel*, as if he without these things; *viz.* Scriptures, Doctors, &c. there was no knowing of God, or the things that are of him. For, as the Scriptures came from him; so without that, or the spirit of it from which they came they cannot be understood. And Doctors, Priests, &c. not speaking from the Lord, are not to be received, and the spirits are to be tryed whether they be of God, or not. So that which gave forth the Scriptures, or that from which they came, is greater then the Scriptures; and therefore can be without them; and those who speak as from the Spirit of God must be tryed by the spirit of God; and every Man of necessity (that will know this) must know the spirit of God in him, whereby, and wherewith all to try the spirits, and to know whether they be of God; and to understand what the Scriptures speak. For, there be many Deceivers come into the World (saith the Apostle) and Seducers. These things (saith he) have I written to you, concerning those that seduce you. But the *Anointing* which yee have received of him abideth in you, and you need not that any Man teach you, but as the same Anointing teacheth you of all things, and is truth, and no lie; and even as it hath taught you yee shall abide in him. 1 *Joh.* 2. 26, 27. 2. *Ep. v.* 7.

So to the *Anointing* that is *within* by which all things are to be known, we direct all, (and do take heed to it our selves) that they may try all things, and know that which speaketh of God. And this *Anointing* is sufficient of it self, where it is come to be known, but with every one it is not so; and therefore there is necessity of some to teach, direct, or Minister to the understandings of People, that they may know this, and therefore do we Minister. But still we say that all the Ministry availeth not, nor doth it signify; nor will it reach to the witness of God in any, nor indeed turn them from the *Darkness* to the *Light*, nor from the Kingdome of Satan unto God; unless it Minister from the Principle of God; therefore the Principle of God is first, and chiefly, and only to be heeded. And this we say that the Lord is not tyed to Scriptures, Doctors, &c. Nor to his Creatures, nor to the things that he hath made, or that have proceeded from him, that were to prescribe him, but as he will he worketh; who doth

whatsoever he will in Heaven, and in Earth; and he hath pleased ever so to work; and the first Revelation of himself in those [illegible] you, and the World call *Quakers*, was so, without Tool, or Instrument, and thus was it with *Abraham*; and those who were before the Scriptures were. And *Paul* saith, Be ye followers of me, even as I also am of Christ. 1 *Cor.* 11. 1. Who said unto the *Jews* —— Verily, verily, I say unto you, before *Abraham* was I am. *Abraham* rejoyced to see my day, and was glad. *Joh.* 8. 56. 58. And so we magnify the Scriptures; the Old, and New Testaments so called; and do make use of them as thou seest; and we accounte them as we have said; and we fulfill them; and they testify to us, and we testify to them by the same spirit, by which they were given forth; and are so far from esteeming our [illegible] or seeming to esteem our selves, not obliged by the Scriptures, the Old and New Testaments so called (as aforesaid) or by any thing contained in them, as contained in them; or professing our selves not to stand in need of the Scriptures, Doctors, &c. that (as thou seest) it obligeth us; and you we oblige by it; and we hold it aforesaid, and make use of it, and so stand in need of it, and others, as aforesaid.

And so let these things cease to have any further Credit among you, though charged upon us, and how falsly I have demonstrated. And let this serve in Answer to this Charge; wherein I have endeavoured so far as the spirit of truth hath led me to give the World an Account, and your selves of our selves, in these Particulars, plainly and clearly; and I hope to your satisfaction, as well as to our Justification.

The fourth Charge is this, ------ It is charged against you, that you teach that by the Catholique Church is not meant any particular sort, or sorts of Christians in general; because they are not the Society of the World, and consequently not Universal; but that by the Catholique Church is to be understood all those who follow the Light within them; or natural Reason; or that which every man apprehends to be Reason. If you do not teach thus, we pray you to undeceive those who charge you with these things by letting them know your true Opinions in these Particulars.

Concerning the Catholick Church.

Ans. To these things by what I have already said, thou maist receive an Answer in what I have declared in Answer to thy first

Queſtion, *viz.* concerning thoſe who we judge to be the People
the Lord; And to thy Third and Fourth; *viz.* That we
not, nor intend, but do deny that *Natural* Reaſon; or that
every one pretends to be *Reaſon*, (for if it be not *Reaſon*,
is not, and we ſay it, neither of theſe is it, nor do we preten
either) but Chriſt as aforeſaid. And that we eſteem to
Church; that is gathered unto him, and *cleanſed*, and
him, and is *in* him, *in* God, 1 *Theſ.* 1. 1. And his Sheep
Voice, and follow him; and a Strangers voice they will no
As ſaid *Chriſt*, *Joh.* 10. 4, 5. And theſe are the *Church*,
Church is *Catholique*, or *Univerſal*, in every *Nation* he that
God, and worketh Righteouſneſs, is accepted of him.
Church he Purifies, and *Sanctifies*, and *Cleanſes* it by the
Water, and the Word, (now are ye *Clean* through the Word
I have ſpoken to you, *Joh.* 15. 3. the waſhing of Regen
and the renewing of the Holy Ghoſt, *Tit.* 3. 5.) that he
preſent it to himſelf a *Glorious Church*; not having *ſpot* or
kle, but that it ſhould be *Holy*, and *without Blemiſh*, *Epheſ.*
25, 26, 27.

And let me tell thee, that all before the Fall, conſidered
Adam were the *Church*, but by the Fall, all came ſhort
Glory of God, and became the Synagogue of Satan, and the
of every unclean Bird. In the Reſtauration, thoſe, and only
who are drawn to him; who redeems out of the Fall, and
rified, and cleanſed by him, and guided, are the *Church* of
Wherefore, he ſaith, Come out from among them, and be
rate ſaith the Lord, and touch not the unclean thing, and
receive you, and be a Father unto you; and ye ſhall be my
and Daughters ſaith the Lord, 2 *Cor.* 6. 17, 18. And this
is *Catholique*, or *Univerſal*, (as I have ſaid) for the Promiſe
you, (ſaid *Peter* to the *Jewes* that believed,) and to your
dren; and to all that are afar off, even as many as the Lord
God ſhall call, *Acts* 2. 39. And *John* ſaw thoſe, out of every
dred and Tongue, and People, and Nation, that ſung a new
ſaying, Thou art worthy to take the Book, and to open the
for thou waſt ſlain, and haſt redeemed us to God by thy
out of every Kindred and Tongue, and People, and Nation
haſt made us unto our God, Kings, and Prieſts, and we ſhall

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on the Earth, *Rev.* 5. 9, 10. But yee are come (said the Apostle to the *Hebrews*) unto Mount *Zion*, and unto the City of the *living* God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the *general* Assembly, and *Church* of the first born, whose *Names* are written in *Heaven*, and to *God* the *Judge* of all, and to the *spirits* of just Men made *perfect*, and to *Jesus* the *Mediator* of the *New* Covenant, and to the *Blood* of *sprinkling* that speaketh better things then that of *Abel*, *Heb.* 12. 22, 23, 24.

And this *Church John* saw flying into the Wilderness, where she had a place prepared Her of God, that they should feed Her a thousand, two hundred and threescore dayes from the *Dragon*, who persecuted Her, which brought forth the Man-Child, who was to rule all Nations with a Rod of Iron, and Her Child was caught up to God, and his Throne; when the Dragon saw that he was cast unto the Earth, where She was nourished for a time, and times, and half a time, and this time is finished, and the *Church* is coming out of the Wilderness, leaning on her Beloved; and is appearing, at which the Dragon rageth, and the Serpent casteth out of his Mouth Waters after Her, that he may cause her to be carryed away of the flood; and the Earth helpeth the Woman, and opens her mouth, and swallowes up the flood which the Dragon casteth out of his Mouth; and the Dragon is wroth with the Woman, and makes war with the Remnant of her Seed, which keeps the Commandments of God, and have the Testimony of Jesus Christ. And this time is now. He that can receive it, let him receive it. *Rev.* 12. And so I have answer'd thy Fourth Charge.

The Fifth is this, It is charged against you that you deny all Government in the Church of Christ, and all manner of Ordination of Men. If this be, and that you also deny the use of the Sacraments of Baptism, and the Eucharist. We pray you to tell us by what title do you call your selves Christians? Or do ye not stile your selves so? If not, then we pray you under what Name, or Denomination, or Title do you desire to be distinguished by, amongst Men?

Concerning Government in the Church of Christ, and Ordination.

I Answer, This is a very false Charge in every Particular of it; and so the Questions flowing from them, do cease of themselves. For first, We are so far from denying all manner of *Government* in

the *Church*, that we hold forth the thing, *viz.* Government, and that in the *Church*; or that the *Church* ought to be *Governed*. In what *Government* is it; and who is to be the *Governour* of the *Church*, and in what, and to what is the *Church* to be subject? Surely not to the Lawes of Men, not to the Injunctions of Men, not to the Determinations of Men, but to the Scepter, to the Rule, to the *Government* of her Head Christ Jesus; and to him as Christ Jesus her Head, the measure of Him in every one, guides and rules. For, as the *Church* is, so is her Head; and as her Head is, so is to be the *Church*; and the *Church* is Spiritual, and her Head is Spiritual; and his Lawes are spiritual, and his Government is spiritual; and by this hath been, and is the *Church* guided and ruled. The Weapons of our warfare are not Carnal, but mighty through God to the pulling down of strong holds, casting down Imaginations (which the Sword of Man cannot do) and every high thing that exalteth it self against the Knowledge of God; and bringing into Captivity every thought to the obedience of Christ. (Here's a Government, here are Weapons of Warfare; that reacheth that which Carnal Weapons cannot reach unto, nor no Lawes, nor Constitutions of Men; they cannot reach hither to the Conscience) and having in a readiness to revenge all disobedience, when your obedience is fulfilled, 2 Cor. 10. 5, 6.

Secondly, We are so far from denying all manner of *Ordination* of Men, that if Men appear fitted, and as having the Power with which the Apostles *ordained* of Old, we are subject unto. If any among us in the Power of the Lord Jesus; or if in the power of the Lord Jesus (for to that still we do refer, and hither to we bring, and here we limit all things of this Nature, for this is our Principle) any among us, shall *ordain* any unto the *Ministry*, we subject thereunto, and to the *Ministry* of such a one. Always provided, that both he that *ordaines*, and he that is *ordained* doth it in the Power of the Lord. For, to that we are subject, not to Men; yet to Men as that Power worketh in them. And so the Lord is exalted, Christ Jesus in all things who is Lord and King; and we have the spirit of Jesus, or the measure of Him in us, whereby we can try these things, and know whether they be of God, or wrought in God.

Thirdly,

Thirdly, We are alſo ſo far from denying the *Sacraments* (as you call them) of Baptiſme, and the Euchariſt; that we allow them, or approve of them in any who ſhall uſe them ſo, and in ſuch manner as they were appointed of God. As I have declared in my Anſwer to the ſecond Charge, and is ſet down there at large.

Laſtly, The laſt Charge is this, to wit, It is charged againſt you that under colour of being free from Forms, and Bondage, you will take no Oathes, though in order to the ending of ſtrife; or the ſaving of the Kings, your own; or other men's Lives; Nor bear Armes either againſt Domeſtick Rebells; or Forreign Enemies, and Invaders; By which you render your ſelves uſeleſs to the King, and Country; and ſuch as for whoſe Protection the Magiſtrate is not obliged to take Care. And it is further charged, that under the ſame pretence of being free, you refuſe to pay Tythes, which are juſtly due from you as any Monies upon any civil contract; you being bound thereto by an implicit Contract, and the ſame being allowed unto you by your Landlords, or thoſe from whom you, or your Anceſtors purchaſed your Lands, or Houſes; and conſequently, not of your Gift, but of the Gift of others paſſing only through your hands as Conduit Pipes, and therefore not detainable by you without high injuſtice; By which you render your ſelves ſuſpected to injure common juſtice, between party, and party, and to be unfit for the Societies of Men, and publique Converſation.

To which I Anſwer.

This Charge conſiſteth of many heads. Firſt, It hath to doings with us as to *Oaths*, charging us, That under colour of being free from formes, and bondage we will take no *Others* though in order to the ending of ſtrife, or the ſaving of our Kings, our Own, or other men's Lives. Concerning Oaths or Swearing.

Anſ. We refuſe not to *Swear* under colour, or pretence of being free from Forms, and bondage, nor of any thing elſe; but we are bound up in our own ſpirits, or hearts, or conſciences from any thing of this Nature by the Law of Chriſt Jeſus, who is King of Kings, and Lord of Lords, to whom all muſt account; from whoſe Judgment none can eſcape, whoſe Judgment is Eternal; who ſaith expreſly, I ſay unto you, *Swear not at all*, *Mat.* 5. 34. Ye have heard (ſaith he) that it hath been ſaid of old time, Thou ſhalt not forſwear

forswear thy self, but shall perform unto the Lord thine *Oaths*. But I say unto you, *Swear* not at all. (As aforesaid) And we know that it was required of them of old time that they should *Swear*, and that *by the Lord*; and that when a matter lay between a Man and a Man; and there was no Witness, an *Oath's* Determination or swearing was very useful, both before the Law, and under it, in point of Contracts, &c. as in the case of *Abraham*, *Isaac*, and others; and the thing had its effect, and its time, and its day, and was part of the *first* Covenant under which it was, being an outward thing; and by that outward signification, had an inward and higher intent, and relation, even to another thing, as had the whole Administration of the Law of *Moses*, and the *first* Covenant, even to *Christ*, which was the *End* of it; the *Law* written in the *heart*; the *fear* put in the *Inward* part. Now as all the things of the *first* Covenant passed away, and had an *end* when *Christ* the *second* Covenant was come, who was the *end* of it; so had this of *swearing*; and as he expresly put an end to many of those things, or gave another explication of them then the Jews under the *first* Covenant understood, so did he to this; as the Chapter signifies. Ye have heard (saith he) that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment; but I say unto you whosoever is angry with his Brother without a cause shall be in danger of the Judgment. *vers.* 22. Ye have heard (saith he again) that it was said by them of old time, Thou shalt not commit Adultery; But I say unto you that whosoever looketh on a Woman to lust after her hath committed Adultery with her already in his heart. *vers.* 27, 28. It hath been said (saith he the Third time) whosoever shall put away his Wife, let him give her a Writing of Divorcement; But I say unto you whosoever shall put away his Wife saving for the cause of Fornication, causeth her to commit Adultery; and whosoever shall Marry her that is divorced, commits Adultery. Again, ye have heard (saith he in this case) that it hath been said by them of old time, Thou shalt not *forswear* thy self, &c. But I say unto you, *swear* not at all.

Now who shall we believe, or who is it fit for us to obey, and follow, either the saying of him who is the Lawgiver, the Judge of

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of the quick, and the dead; who ſhall come to judge the quick, and the dead, whoſe judgment is juſt, and cannot be avoided, and is Eternal, eſpecially being convinced of this, and bound in our Conſciences by that which is of him there, which Anſwers unto this his command, or the Law of Man, or the threatnings, or puniſhments of Man, who preſcribes us our Country, and places Baniſhment upon us out of our Native Soile for ſo doing? What ſay yee? to the witneſs of God in you all I ſpeak who are concerned in this Paper; or to whomſoever this Paper may come. Is it not better to ſuffer loſs of Liberty, Country, Relations, All, to preſerve Peace in our Conſciences with God, by whom we expect to ſtand for ever, then becauſe of Man; or for the enjoying of theſe things which are Temporary, and which attend us but for a moment, to ſuffer for ever? For we are abſolutely convinced in our Conſciences by the witneſs of the *Living* God in this thing; and bound ſo that we cannot do otherwiſe then obey this Command; We cannot *Swear*, and upon this foot only; as hath been declared; and we have only relation to God; to this Command of Jeſus Chriſt within, and without, and to no other; and the ſearcher of the heart knows it, who will render to every one according to his deeds: And if we ſhould be diſpatcht out of the World with the moſt exquiſite of Torments, and there ſhould be a Law for that purpoſe; to which, we are not unſenſible of ſome to whom we have done no wrong, that would put us; yet here we ſhould be found as in the caſe of Baniſhment: And what good will it do thoſe in Power, and others that are near them, to put us to this? to ſuggueſt this, to ſee this done unto us; who ſimply for our Conſciences to God in this particular, upon the ground aforeſaid, do thus offer us up, and prompt thoſe who are in power ſo to do? One would think that men who have Conſciences of their own, and in ſome things are bound up; at leaſt do judge in their Conſciences, that in ſome things they ſhould not be put to it; and do not like thoſe, or that which ſo puts them to it, though perhaps they have complied; as not being able to offer up their Bodies, for their Conſciences, or to ſuffer; I ſay, one would think that ſuch ſhould not put their Brethren ſo to it; and take pleaſure in ſuch things; and that Humanity, or the common ſence of men, and the Nature in the which they are as

Men, should prompt them otherwise; For no Man ever hated his own flesh; much more should the Institution of him who was more then Man, and yet Man, who came into the Nature, and took upon him the *Seed* of *Abraham*, not the nature of Angels, who was a merciful high Priest; and was tempted in all things like unto us, yet without sin, that he might succour them that are tempted. Who saith, as having been in the feeling of the thing, in the nature, in the sence; and therefore took upon him the *Seed* of *Abraham*, to redeem Man out of the Transgression, out of the nature that is in the Fall, which is cruel, and hard hearted, like to the Devil into whose nature Man that is fallen, is come, which makes Man like him; who bears no good will to Man, but would destroy him; I say, much more should the Institution of him be hearkned to; who was in the nature, and suffer'd in it, and therefore by experience knew what he said, when he said to his Disciples, Therefore *all* things whatsoever ye would that Men should do to you, do ye even so to them, for this is the Law, and the Prophets, *Mat.* 7. 12.

But thou saist, How shall strife then be ended? Or it is charged on us, That we will take *no Oaths* though in order to the ending of strife, or the saving of our Kings, our Own, or other men's Lives.

I Answer, If this were the thing indeed, and if the matter did only pinch here, and if occasion were not rather sought against us, and taken in this thing, then barely the prosecution *of a Civil* Law or order amongst men; for which cause we seem to be impeached, then a Law might make the taking of Testimony without an *Oath*, which (its not improbable) was in the first constitution of the common Law of this Nation, which also seems to hold it now, in that *Oathes* are not flat as in *Scotland, by God*, but meerly promissory, though called an Oath; but whether that be so or not, I say if barely, and only the support of Civil being among Men, or the prosecution of a Civil Law were the thing; A Law might make the taking of Testamony without an *Oath*, and render the Penalties of false Testamony the same as (or greater then) in the case of *Perjury*; and then we might be in the Capacity of preventing all those inconvenencies, which hereby, or not *swearing* is reckoned up to ensue upon the King, our selves, and others; and we might also

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alſo be in a condition to anſwer thoſe places of imployment among our Neighbours, which by reaſon of *not ſwearing* on the foot aforeſaid, we cannot performe. For we do not take pleaſure (how ever we may be ſuppoſed to the contrary) in ſeeing our Neighbours toiled in things of common Concernment, and we free; but the diſability, or our not taking part with them is not, neither lies in us, (that is to ſay) that we will not; or that under pretence of being free from all forms, and bondage, we ſhift our necks, from all ſuch common ſervice, God is witneſs that it is otherwiſe, who will alſo one day plead our innocency in this thing with all (and he hath with many already) but in that which becauſe of our not *ſwearing* puts us in that capacity. And I hope that in the judgement of all ſober men that conſider another man's condition by their own, that men of *Conſcience*, who leaſt they ſhould offend the Lord, dare not *ſwear*; but are *yea*, or what they ſay is *Truth*, may be ſuppoſed more ponderouſly to weigh, and deliberately to conſider (at leaſt as much as thoſe) what they witneſs, who (too commonly) ruſh into ſwearing without conſideration, ſeeing alſo that the ſpeaking of the truth, is the end of the Law; or that being done, the Law is anſwer'd. At furtheſt, if it ſhould be otherwiſe, there is a penalty; the proviſion as in the caſe of *falſe ſwearing*, to give the Rectification. And when at worſt, cannot be more bad, then they who heed not what they *ſwear*, or on purpoſe *ſwear* falſly; or are ſuborned ſo to do; as to whom the Law hath made a Proviſion. And thoſe who in other caſes can *ſwear*, and yet in ſome refuſe there is a plain diſtinction for ſuch; becauſe that cannot be conſcience as to *ſwearing*, becauſe an *Oath* or *Swearing* is forbiden by Chriſt; but ſome other thing as the matter. And ſuch cannot be reckoned on this foot; at leaſt, may be excluded. So the end of the Law by theſe things may be anſwer'd as to *ſwearing*, and we live in peace; ſerving our Generation in the fear of the Lord, without being cut off, and made uncapable (by being contrarily done unto) of ſerving our Generation, and cauſed to ſuffer in our Eſtates, Callings, Liberties, Relations, Country, Lives; if thoſe who are in Power, or the Magiſtrate thinks fit ſo to do; ſeeing that it is not (and we have ſolemnly pronounc'd it again, and again,) that we will not, but becauſe we cannot *Swear*; not under pretence of being from

under, or free from Formes, and Bondage, but only in *Conſcience* to the *Command* of *Chriſt Jeſus*. For if we could, I pray you would it not concern us, or do yee, or can yee think us ſo bereſt of the underſtandings of Men, (however we are not ſo, and if we were we ſhould be rather pittied then knockt in the head) as to put our ſelves upon all that which we have already ſuffer'd, and is prepared, and which we may expect to be done unto us? What does the contrary of this profit us? and the Charge confeſſeth that we do it not in the caſe of our own, as well as of the Kings, and the Lives of others; and which ſhewes us (at leaſt) not *malicious* wilful, if we ſhould be (which we are not) inconſiderate, or ſhort in the matter. And the life of a Man is a thing moſt near him; and it would be ſtraying if a Generation of Men ſhould be ſo beſotted, as to offer up their Lives in iſſue out of wilfulneſs, or under colour of being free from Formes, and Bondage; what good then would all they have, do them? Seeing that life is more then Meat, and the Body then Rayment, and a man's life more then the enjoyment of things. No, no, let not any deceive themſelves ſo to think; Its otherwiſe with us, and let all be aſſured that we have lookt into theſe things as much as they, or any can, and we are as willing to ſave our ſelves; and to live in peace, and to enjoy our Country, and Relations, and all we have, as any others are, or can be; and to be ſerviceable in our Generation if we could, and keep that ſafe; which muſt ſtand by us when theſe things are no more, and not ſuffer for ever. And ſo being put to the choice, here we muſt pitch rather to obey God than Man; and if Man will make us ſuffer for this; and ſhall have power to deprive us of our Native Country, and whatſoever is dear to us in this World; we leave it to the Lord who ſees our hearts, and judgeth righteouſly, and ſhall chooſe rather the ſuffring of the loſs of all that is Temporal; then that which is Eternal.

By this time, I hope, that thou, and all others in whom is any ſence of ſoberneſs, to whom theſe things ſhall come, and who ſhall weigh, and conſider them, as indeed they are ſpoken, in truth of heart by us, will acquit us of wilfulneſs in this matter of being ſo, and expoſing our ſelves, and others unto what the charge ſaith of us under colour of being free from Formes, and Bondage; ſeeing that by being ſo in our own underſtandings (as thou

thou maist see we reckon) we bring our selves under the greatest as to Men, that we may be free to God; Or, that our Consciences being free, we may have peace with him, however we may have trouble in this World. And if the Magistrate please to take this into Consideration, and Order accordingly, it will be no grief to him in the end; that to preserve a People from destruction, who are thus bound up in their Consciences to God, he hath made use of this expedient. Seeing that in other things where sometimes only a particular comes to be concerned, the Laws are dispens't with, and Provisions made, though the matters be not such as this, relating unto *Conscience*. If otherwise we are free, we shall choose to suffer. However we are clear of this charge in our hearts before God, and thus far unto men. I shall now proceed to the next particular.

In the second place, The Charge hath to doe with us as to Armes; and it saith, ---- Not bear Armes against Domestick Rebels, or Traytors; or Forraign Enemies, and Invaders; By which you render your selves useless to the King, and Country, and such as for whose Protection the Magistrate is no way obliged to take care. Concerning Armes, and bearing Arms.

To which I answer, The matter of *Armes* thus stands with us. It is not (as hath been said) as to *Oathes*; for the termes of this charge bear to both *Armes*, and *Oathes*, and both together make up this summe of rendring us in the judgment of those who charge upon us, such as hereby render our selves useless to the King, and Country, and such as aforesaid) I say, it is not because we will not, (that is to say) out of humour, or obstinacy; no nor out of disaffection) or that it is under colour of being free from Formes, and Bondage; that is to say, that we are not so in our Bottome, or Principle, and therefore we pretend to other things as an *Asylum*, or Covering, but because we stand charged before the Lord in our Consciences, as to this thing. And thus we give the ground thereof.

Armes in the Ground, or Bottome of them stand in the *First* Covenant, that wherein the *Jewes* stood; which was *outward*, which said---- An Eye for an Eye; a Tooth for a Tooth; and had Revenge in the Bottome of it; and because it could not bear indignities, and Abuses; and the *Power* by which those things were

to be born, was not come, Retaliation was made, and in such a way as by the Sword. And whereas that *Kingdome* was *outward*, and the *Covenant* was *outward* in which it stood; and the *foundation* on which they were was *outward*; or of *this* World; therefore an *outward* force, or *Armes* were used; and according to their state had an Allowance from God; and even in this way of Defence, or otherwise, his Presence was with them, when in his Counsel, who had the Ephod, and Teraphim by which they might know his Counsel, the Priest, and the Prophet, they made War, and he gave them Dominion over all their Enemies, as they were led by his Counsel, and stood in his fear; and when they transgressed, and he had delivered them into their Enemies hand, when they turned again, and repented; he delivered them. And thus stood the Case as to *War*, and *Armes*, with them, and under the *Covenant* they were, and the observation of these things, and prosper'd in them whilst they stood in his Counsel; till Jesus came, who was the end of the Law for Righteousness; who put an end to the Law, and to that *Covenant* in which it stood; and the things that appertained to them; and had Relation thereto. And then he saith---- Ye have heard that it hath been said an Eye for an Eye, and a Tooth for a Tooth, but I say unto you Resist not Evil; but whosoever shall smite thee on the right Cheek turn to him the other also. And if any Man will sue thee at the *Law*; and take away *thy* Coat; Let him have *thy* Cloak also. Give to him that asketh thee; and from him that would borrow of thee, turn not away, *Mat.* 5. 38, 39, 40, 41, 42. And yee have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy, but I say unto you, *Love* your Enemies, Bless them that Curse you, *Doe good* to them that hate you; *Pray* for them that despightfully use you, and Persecute you; that ye may be the Children of your Father which is in Heaven. For he maketh his Sun to rise on the Evil, and on the good; and sendeth Rain on the Just, and on the Unjust. For, if yee love them which love you, what Reward have you? Doe not even the Publicans the same? And if yee salute your Brethren only, what doe you more then others? Doe not even the Publicans so? Be ye therefore perfect, as your Father which is in Heaven is perfect. &c. to the end.

Thus when he came who was the *End* of the *Law* for Righteousness, he put an end to those things which stood in the *Law*, and concern'd it; and we coming to know him who is come, to be come, of whom the Apostle spake; that unto them that lookt for him, he should appear the second time without sin to salvation. For saith he, Christ is not entred into the Holy places made with hands, which are the figures of the true, but into Heaven it self now to appear in the Presence of God for us. Nor yet that he should offer himself often; as the High Priest entreth into the holy place every year with the blood of others, for then must he often have suffred since the Foundation of the World; but now *once* in the end of the World hath he appeared to put away sin by the sacrifice of himself. And as it is appointed for Men once to die, but after this the Judgment; So Christ was *once* offred to bear the sins of many, and to them that look for him shall he appear the *second* time without sin to Salvation. As hath been said, *Heb.* 8. 24, 25, 26, 27, 28. I say, We coming to know him that is come the second time without sin unto Salvation, who hath put an end to the Law, and the *first* Covenant; and the things appertaining thereunto, who is the *Power* of *God*; *Christ Jesus* the *wisdome* of *God*, and the *Power* of *God*. 1 *Cor.* 1. 30. We are come to *this* thing, to know *this* thing, to witness *this* thing; which is the *End* of the *Law*; the *End* of the *first* Covenant. Therefore we bear Indignities, and Injuries; Therefore being reviled, we revile not again; when we suffer, we threaten not; but commit it to him who judgeth righteously as he did, and as it was said of him; who left us an Example that we should follow his steps (saith the Apostle) who his own self bore our sins in his Body on the Tree, that we being dead to sin, should live to Righteousness; by whose Stripes we were healed. 1 *Pet.* 2. 21, 22, 23, 24. And we *resist* not Evil, nor are we in revenge; but we leave it to the Lord, whose is Vengeance, and who will repay it. As the Apostle said to the Believing *Romans* ----- Dearly beloved (said he to them) *Avenge* not your selves, but rather give place to wrath. For, It is written *Vengeance* is mine, I will repay it. Saith the Lord. Therefore if thine Enemy hunger, *feed* him. If he thirst *give him* drink. For in so doing thou shalt heap Coales of Fire upon his head. Be not overcome of Evil; but *overcome Evil with good*, *Rom.* 12. 19, 20, 21.

And

And whereas it is ſaid, or ſuggeſted, or charged on us, that we will not bear *Armes*, and that it is in colour of being free from Formes, and Bondage. It is no ſuch thing, but this is the ground & the only ground of this thing in us (*ſc*) we are deliver'd from that wch is the ground of *arms*; or that in wch *arms* ſtood; & we know another thing, *viz. the power of God*; *Chriſt Ieſus*, *the wiſdom of God*, the *power* of God; wch makes us that we cannot *reſiſt* evil, that gives us not to be *overcome* of evil; not to *avenge* our ſelves; but to commit it to him that judges *Righteouſly* (as aforeſaid) to turn the other Cheek; to *love* our Enemies, and not to kill them; to *bleſs* them that curſe us, not to curſe them; to *Pray* for them that deſpitefully uſe us, and perſecute us; not to deſpightfully uſe, and perſecute them; To give our *Enemy* Meat if he hunger; and Drink if he thirſt, not to knock him in the head; To *overcome* evil with Good; not to be *overcome* with evil. And that which gives us to be; that makes us thus, is (as I have ſaid) coming to know *Chriſt Jeſus* the *Wiſdom* of *God*; and the *Power* of *God*; who gives us Dominion over *theſe* things; who himſelf bore our ſins in his Body on the Tree; who ſo did, leaving us an example that we ſhould follow his ſteps.

Beſides, We are lead out of that which is the ground of *Warr*, *viz.* Our *Luſts*. As the Apoſtle ſpeaks, From whence come *Warrs*, (ſaith he) and *fightings* amongſt you? Come they not hence, even of your Luſts that *warr* in your Members? Ye luſt and have not; ye kill, and deſire to have, and cannot obtain; ye fight, and warr, yet ye have not, becauſe you ask not; ye ask and receive not, becauſe ye ask amiſs to ſpend it on your Luſts. *Jam.* 4. 1, 2, 3. And this hath *beaten* our Swords into Plough ſhares, and our Spears into Pruning hooks (the *Power* hath done it; *Chriſt Jeſus* the *Power* of God, and the *Wiſdom* of God, coming to know him in us who is the *Power* of *God*, and the *Wiſdom* of God) As the Prophets propheſied that it ſhould be in the laſt dayes when the Mountain of the Houſe of the Lord ſhould be eſtabliſhed (and it is ſo in us) on the top of the Mountaines; and ſhall be exalted above the Hills, and all Nations ſhall flow unto it (and it ſhall do ſo when this hour of our Tryal is finiſhed;) the Lord hath ſpoken it, and the time is near; though it be not believed, but whether it be believed, or no, ſo it is; and you ſhall ſee

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for it, I desire it may be before it be too late, and therefore have I written, because the bowells of the Lords compassion moves to you also, that you may come to the knowledge of the Truth, and be saved; and there is a Remnant even among you, whom the Lord will bring to the knowledge of his Truth, and will save, how ever ye may esteem of that which now speaks it to you, you shall see it. I say as the Prophet prophesied it should be so in the last dayes; and that many people should go, and say, Come yee, and let us go up to the Mountain of the Lord, to the House of the God of *Jacob*, and he will teach us of his wayes; and we will walk in his Pathes. For out of *Zion* shall go forth the Law, (saith he) and the word of the Lord from *Jerusalem*. And he shall judge among the Nations, (he who is the *Law*, and the *VVord*) and shall *Rebuke* many people; and (saith he) they shall *beat* their Swords into Plough shares, and their Spears into Pruning Hooks. Nation shall not *lift up Sword* against Nation; Neither shall they learn *War* any more. O House of *Jacob* come yee (saith he) and let us walk in the *light* of the Lord, *Isai.* 2. 1, 2, 3, 4, 5. I say this hath beat our *Swords* into *Plough shares*, and our *Spears* into *Pruning hooks*, as was prophesied aforesaid. And as *Micha* also speaks in the same words, *Mic.* 4. 1, 2, 3.

Now, if the following Christs example, if the loving our enemies, and not loving our Neighbour only, and hating our enemy; if the obeying of his command; if the having fulfilled in us what the Prophets prophecied should be; if the doing of that which the Apostles exhorted unto; if the coming to that, to know that, to witness that which makes all this; which gives this Dominion; which they that subdue strong Cities come not at. And as a Poet of your own (lately deceased) in her Poems saith,

Kathrine Skippon (late Lady *Philips*) her Daughters Printed Poems of the Soul.

(sic) He that commands himself is more a Prince
Then he who Nations keeps in Awe.
And those who yield to what their Soules convince
Shall never need another Law.

Which overcomes evil with Good, which is not overcome of evil; I say, if to be thus, and to be a good example in a Nation, and Country, as to these things; to lead out of *VVars*, and *strife*,

and *contention*, and the ground of them into *peace*, and *unity*, to be that which *Christ* would have, and *commands*, and the *Prophets* propheſied, and the *Apoſtles* exhorted unto; which is the *height* of *All*, the *perfection* of *all*; in which *you* are *not your* ſelves nor have not attained, be that which renders us *uſeleſs* to our *King*, and our *Country*, and ſuch as for whoſe Protection the Magiſtrate is *no way* obliged to take care; Then *Chriſt* is ſuch a one *leads* to *ſuch* things, as *commands* ſuch things; *Chriſt* was an example to *ſuch* things, who ſaid to *Pilate*, *My Kingdom is not of this World, if my Kingdom were of this world, then would my Servants fight that I ſhould not be delivered to the* Jewes, *but now is my Kingdom not from hence*, *Joh.* 18.36. Therefore he ſuffered; Then the *Prophets* propheſied to *this*; then the *Apoſtles* exhorted to *this*. Then *this* was *their* Doctrine, *Command*, *Propheſie*, *Exhortation*, and *their* Commands, *Doctrines*, *Propheſies*, *Exhortations*, were to render men *uſeleſs* to *their* King, and *Country*; and to make them *ſuch* as for whoſe Protection thy Magiſtrate is *no way obliged to take care*. For we are no other thing in this then what the *Prophets* propheſied of; *Chriſt* commanded, and was an *Enſample* unto, what *came* to *do*; and the *Apoſtles* exhorted unto. And if for being what the *Apoſtles* exhorted unto; *Chriſt* came to *do*; and was an *Example* of, and *commanded*, and the *Prophets* propheſied ſhould be in the *laſt* dayes, we be rendred *thus*, and *Baniſhed our Native Country*; and otherwiſe made to ſuffer, Then hear, *O Heavens and give ear O Earth*; *and be ye witneſſes*, *that for no other thing but we baniſhed*; *and made to ſuffer in this*, *then for our obedience to the Commands of Chriſt*, *and our being led by his example*; *and being conformable to his Image*, *and working in* us, *and to what was Propheſied of Old by the Prophets*, *and by the Apoſtles exhorted unto*. And ſo I have anſwered this Particular.

Concerning Tyths. Thirdly, the Charge hath to do with us as to *Tythes*, and as to that it thus ſaith, *viz.* And it is further charged that under the ſame pretence of being free you refuſe to pay *Tythes*; which are as juſtly due from you as any Moneys upon any civil Contract; and the ſame being allowed to you by your Landlords; or thoſe from whom you, and your Anceſtors purchaſed your Lands, or Houſes, and conſequently not of your Gift, but of the Gift of others, paſſing only through your hands as Conduit Pipes; and there-

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are not detainable by you without high injuſtice, by which you render your ſelves ſuſpected to injure common juſtice between party, and party; and to be unfit for the Societies of Men, and publique converſation.

To this I Anſwer that the Charge is falſe upon us in this particular, as in the former. For, under the ſame pretence, or under any pretence it is not that we refuſe the payment of Tythes; nor doth the Argument hold in this Particular. For, we refuſe not *Tythes* upon the account you ſpeak of; nor upon any other reſpect then that they were part of the *Levitical* Law, which with that whole Adminiſtration is done away by the coming of *Chriſt*; the end of the *Law* for Righteouſneſs. As I have often expreſſed. Now whether you put it upon the account that *Tythes* were paid in the Old Law, or whether you put it as *implicit* in *contracts* of *Lands*, or *Rents*; without the conſideration of which it is ſaid that both Lands, and Rents will have an *encreaſe* of a *Tenth*; and ſo in *Lands*, and *Rents*, we buy, or take but *Nine* parts; and ſo that *Tythes* are only things paſſable through us as *Conduit* Pipes, and therefore not detainable by us, it ſignifies not at all in the point. For we (as I have ſaid) refuſe them not on that account; for if there was only that in it, we ſhould ſubmit unto them as unto all other civil *Contracts*, and ſhould be ſo far from detaining of them, that we ſhould be an Example to others, as we are in things of the like caſe; being for (and our Principle is ſo) the Propogation of common Juſtice among Men, or common Juſtice being our Principle. But here lies the Matter, It is paid as a *Right* to the *Prieſthood*; and the *Prieſthood* demands it as a *Right*; and the *Law* inveſts the *Prieſthood* in *this* Right; and the *Prieſthood* was the *Original* of it; and the *Prieſthood* hath it; or that which was firſt in the *Prieſthood*. Therefore that *Prieſthood* in which of *Old Tythes* were inveſted, and for whoſe maintenance it was, who had *no* other Inheritance then this; and the Sacrifices in the time of the Law, being abrogated by the coming of *Chriſt* in the fleſh; We who witneſs him come, and dead, and riſen again, and aſcended, cannot make this void, by owning of; and ſubmitting to the maintenance of a *Prieſthood*; or that which had its Original from *Prieſthood*, and took its ground from that, ſeeing thereby we ſhould deny *Chriſt* Jeſus to be come in the fleſh, and ſo be the

Antichriſt that *John* ſpeaks of in his Epiſtles, Who is a lyer (ſaith he) but he that denies that *Jeſus* is the Chriſt. And every ſpirit that confeſſeth not that Jeſus is come in the fleſh is not of God; and this is that ſpirit of Antichriſt whereof you have heard that he ſhould come; and even now he is in the World, *John* 2. 22. *Chap.* 4. *v.* 3.

Now, if all things be not at an end that the coming of Chriſt puts to an end; Chriſt is not come in the fleſh, for if he were come in the fleſh, then thoſe things would have an end; But thoſe who affirmeth that *Tythes* have not an end, (and the reqniring of them ſpeaks in ſuch, or the requiring of *Tythes* ſo ſpeaks it) viz. that he is not come in the fleſh; who when he comes in the fleſh puts an end to all that body of the *Levitical*, or *Ceremonial* Law, which hath an end in Chriſt. Therefore you affirming, or the affirming, or thoſe that affirme that Tythes are due; which was only payable to the *Levitical Prieſthood*, which he put an end unto when he came in the fleſh; and to him that was a Type of them, or the forerunner; ſuch affirme, or you; or thoſe who affirme this thing, are denyers that *Chriſt* is come in the fleſh, and ſo are the Antichriſt, or the ſpirit of Antichriſt it is in you; or thoſe who do affirme, and ſpeak; and you, or ſuch are lyers from whomſoever this Charge proceedeth, for unto ſuch I refer.

Now the Tranſmutation of things from one Veſſel to another, from one Cover to another; from the *Jus Divinum*, or the Divine Right, when that will not hold to the *Jus Humanum*, or the Civil Right, when that is ſuppoſed to be of force, ſignifies little; but the ground is the matter, and the Original, and end, let the Tranſmutation be what it will. And ſo we deny the payment of *Tythes*, not becauſe men ſeem to have a *Civil* property therein. For, for *property* we are, and to uphold *property* where it may ſtand with Truth, and againſt ſuch we are who would overthrow it; but the ground of this pretended *civil* Property being from that which denies Chriſt to be come in the fleſh, and which ſeeks to overthrow his coming, which is *Antichriſt*, and a lyar; We to whom he is come, and who witneſs him to be come; cannot but deny it, cannot but oppoſe it, cannot but witneſs againſt it; and *Chriſt* who is our life, who is come, and we ſo witneſs him; teſtifies in us againſt it; and we cannot ſubmit to it unleſs we will ſlay him

him again, and crucifie to our ſelves afreſh the Lord of Glory. Therefore have we and are offred up, our Goods to the ſpoylers, and our Eſtates to the Robbers; and our Bodies to the Priſons, and our lives to the Death, and many of us have been offred up in it who have laid down the Body in Priſons for Tythes, and paſſed thorough irrecountable ſuffrings.

Now, if ſo be the Charge had produced any thing of weight that Tythes in the Ground are *Jure divino*; or according to the Scriptures, or warranted there, (ſeeing the Scriptures that mentions them ſignifies as to what, and the ground upon which they were required, and the end of them) It had been ſomewhat to the purpoſe, and worthy of an Anſwer. But when it waves the *Jus divinum*, or *ſpiritual*, or *Religious* Authority, and comes only on a *Civil*; As in Point of *Contracts*; and the former *Sale* of *Lands*, and *Letting* of *Leaſes*, or *Donations*; this alters not the Caſe; nor is *adrem*; to the thing. For, that which is wrong in its ground, by continuance; or the ſeeming change of it by Power; cannot be made right.

For, Suppoſe a Man ſhould be diſpoſſeſſed wrongfully, or by force of his free-hold; and a change of *Power comes*; and declares the Right, or Title in the behalf of the Forcer, and calls the Free-hold after another name; and alters it into another manner of Conveyance; I hope no Man will conclude that this *Continuata Injuria*, or continued injury, is made *Jus*, or Right, by ſuch a Declaration, or Tranſpoſition in the Conveyances of the ſame; or will hold that the Title is made good; or that the ground by which it is held by ſuch a Declaration; or Conveyance is Right. And the reaſon lies here, becauſe the Force was wrong; and the right Intereſt, or Title lies in another, and the *forcible* Tenure, or Tranſmutation, though it ſeemes to make it ſo, becauſe by Power it was ſo held, whilſt the Power ſo held it, makes it not right in the Foundation; but rather the long continuance of it otherwiſe; and the change of the Name, or Land-mark, calls loudly in Juſtice for it to be reſtored to him, to him whoſe at firſt it was; or to that Right, Title, or Intereſt, then to hold it otherwiſe any longer on the contrary; eſpecially if Proceſs of time hath cut it off wholly by making void the end, or fulfilling it, for which that Tenure was held. If the end for, or by which he that

held it Rightly comes to be fulfilled; and so the Tenure as to him doth cease; Certainly in common Right, or Justice, or according to it, he that hath the Tenure wrong, cannot hold it. I have given this *Demonstration*, that so by Comparing things with things; or expressing things that are more *hid*, by things that are more *visible*; the thing that I have to doe in, or doe assert, may be the more plainly understood.

We know what *Tithes* are in the ground, as the Scriptures hold them forth, whose they were, and who ordained them, and for what end; and how the end is accomplished. They were commanded of God for a *changeable* Priesthood; which had an end in the *unchangeable*, which that *changeable* figured forth; and was to continue but till then. The *changeable* Priesthood having an end by the coming of that which was the end thereof, ceased, and consequently all that appertained thereunto. And no more Reason, or Ground is there to plead for *Tithes* on that Account, *viz.* on a *Divine Right*, then to plead for *Aaron's Bells*, and *Ephod*; for that was part of, or appertained to the *Priesthood* that *changed*, as well as the other; and if one thing that so appertained to the Priesthood may be pleaded for; or is of Continuance; when the thing it self for which sake it had a being, hath an end; why may not all? But if it cannot be so in true Reason, or understanding; unless one will plead that the *shaddow* remains, when that is not which gave being to the *shaddow*; that is to say, is removed: how then can *Tithes* be due? I speak this in Allusion to; or as that which stands in the way of the *Sun*, as the *Sun* arises, or declines gives the *shaddow*; being removed; the *shaddow* of that is not; not in this place of *Christ* the substance, which did put an end to the *Priesthood*; which was the *shaddow*, or *Image* of him that was to come; which, he coming, put an end unto; and to all that which concern'd it.

And so I have ended my Answer to this Particular. And I hope no sober Man upon due Consideration of what hath been said with the witness of God in him, and the Scriptures of Truth will soon, if at all conclude us because of this *Suspect of Inverting Common Justice between Party, and Party, or unfit for the Societies of Men, and Publique Conversation.* As the Conclusion of this Charge paints us forth to be.

Having

Having thus explained the preceeding words (as you put them) and phrases to (I hope) the common understanding of the World, I am sure to the Witness of God in Men, as they heed there what I have said, and weigh it; and having delivered our sence and judgment clearly, and plainly (so far as the nature of spiritual things will admit; which cannot be so understood as they are; but in the Principle of God to which in every one I have endeavoured to speak) as to your foregoing Particulars wherewith you signify us to stand charged; I shall proceed in the next place (as you place it) in order to your entreaty, to satisfy your ensuing Cases, or Doubts, which (you say) have been raised upon those Opinions, which (as you express) we are supposed to hold, though the ground upon which those Opinions which we are supposed to hold being removed, or rather the mistake of our Opinions, the Cases, or Doubts thereupon doe, of themselves cease. That so I may (as hitherto) ingeniously deale with you, and let you see that I am as willing, in what I may, to give you satisfaction; as you are to desire it at our hands, if so be you will receive it. I shall therefore proceed.

Supposing (saith your Paper) that every Mans particular *Conscience*, or the *Seed*, or *Light which is within every Man*; or the *Natural Reason* of every Man; and that which every particular Person calls his Reason, or the Light within him, be the Rule and Guide by which every particular Person is obliged to walk. I pray you tell us your judgments in these following difficulties.

Ans. Before I proceed to your particulars, I must first rectify your mistake in your Suppositions, or the ground of them; which is, Supposing that every Mans particular Conscience, &c. as aforesaid. Now we hold forth no such thing, as that *Conscience*, and the *Seed*, and the *Light*, and *Natural* Reason, or that which every particular Person calls his *Reason*, or the *Light within him*, is the same; Or that that which *every* Man calls *so*, is that by which every Man is *obliged* to walk. I have shewed the difference in the Answers to those particulars in the Preceeding Questions; where I have distinguished them; and shewed how that *Conscience* is neither *Reason*, nor the *Light*, nor the *Seed*, in that sence which we understand them; and that, that which a Man may take for the *Light*, may not be the *Light*, but what the *Light* is; and who it

is

is that is the *Light*, I have ſpoken; and how it may be known, and wherefore it is ſo called; to the end, that Men may both have certain knowledge of that which may lead them the right way to Salvation; and Guide, and Rule them; and how other falſe Guides, or miſtaken, may be ſeen, and underſtood. And herein I have been particular, becauſe theſe things are weighty, and of great concernment, and therefore I have not been wanting to ſpeak freely, and fully to them; becauſe the World hath been, and is in great miſtakes about us in theſe things; Putting things together, jumbling, and confounding them; which have a diſtinct and proper underſtanding; becauſe they know not theſe things, nor doe ſee, or know, or believe in that which might give them to underſtand; as aforeſaid. And therefore it is that there is ſuch a miſunderſtanding of us, and our Principles in the World; becauſe Men are ſo ignorant in the Principles of Truth, and knowing not the Principle; and not weighing things there, they come to this Confuſion; and think that we, and our Principles bear it, when it is in themſelves. And as the Axiome holds true in other things, ſo it doth in this (*ſc*) *Scientia non habet Inimicum, niſi Ignorantem*, (*i.e*) Knowledge hath not an Enemy, but the Ignorant; Truth, or the Knowledge of Truth; or thoſe who know it, and both underſtand, and are led by the Principle thereof, hath no greater an Enemy then, or hath not an Enemy, but that which knows it not; and therefore it is that there hath been ſuch adoe in the World about us, and our Principles, ſince it came in theſe latter dayes to be made manifeſt, and that ſuch perſecution hath been, and is offred to us. All which we ſubmit to the Lord, and leave things to his time, and wiſdom to work over as he ſees good, knowing, and being aſſured that it is his Truth, and that gives the Truth; and it will prevaile. In the mean time we are quiet, and do give our Backs to the ſmiters, and our Cheeks to the nippers, and the pullers of the Hair; and do not reſiſt evil; knowing that the Lord will bring forth our Righteouſneſs as the Light, and our upright Dealing as the Noon-day; and through all the Clouds that ignorant men, and malicious, and the enemy in all, hath drawn, and raiſed, he in his time, will make it manifeſt, and vindicate it. And we feel his good Preſence with us, which ſupports, and upholds us; and as our Teſtimony is publique becauſe of the

Name

Name of the Lord which we bear; and the feeling, and assurance that it is his Testimony; so he carries us through all the severities, and unhansome usages which we meet with from our Neighbours, and Countrymen; and is more to us in our peace, refreshing, and satisfaction, then the enjoyment of our liberty, and peace, and quietness would otherwise (perhapes) have afforded us; which we attribute only to the Goodness of the Lord; and his faithfulnese, who leaves us not; but as we suffer for him, so he is with us in our sufferings; not to the cruelty of those who pretend to, and should be our friends, and Neigbours, but are otherwise; Who, what in them lies, puts us to all these things; which make us sufferings in the flesh; of which we are as sensible as other men, being in the same nature, and so they are pleasant to us, no more then to other men; if so be thereby they might put us to force our Consciences. But we hope, and are perswaded in the Lord Jesus; that he will as he hath kept us otherwise; and if for the Testimony of him he shall think fit yet to suffer more miseries to come upon us; more cruelties, yea Death, we are content, and do submit it unto him. In the mean time you shall see us (as heretofore) constant through all to that which we pretend, which is the best Judication, next to the witness of God; that we can give to the truth of them, and that we are of God. And, as for our enemies, we pray, *Father forgive them.*

I say, the Suppositions of yours aforesaid have no ground as in us, as I have declared, and shewed particularly wherein, and therefore this mistake is to be rectified; for which purpose, I have now wrote. Nevertheless the things hanging in suspence with you as to the difficulties that (you say) arise to you, through such your mistaken apprehensions, and the Worlds; I shall endeavour to strike them aside also; and to give you satisfaction.

First, you say, Suppose a particular person should perswade himself, or believe that his Conscience, or the Light within him that the Jewels of the Crown belong unto him, and some others whom he esteems Saints; and that God who hath title to the whole Earth; and the fulness thereof hath given to him, and those others, a title to those Jewels; whereupon this person cometh, and finding an opportunity seizeth on some of them; and being convicted he justifies himself with these, or the like words,

Thus ſaith the Lord, I have given theſe Jewels to ſuch, and ſuch, (amongſt whom he nameth himſelf,) meddle not with my People, becauſe of their Conſcience to me, which Conſcience teſtifies to them their title to theſe Jewels; Therefore it is my will that they ſhall enjoy, and diſpoſe of theſe Jewels, whereſoever they ſhall find them, We ask now may not the King puniſh this perſon notwithſtanding this plea? If the Kings Conſcience tells him that he ought to puniſh this perſon, may not the King follow the Guidance of his own Conſcience? If you ſay, he may not; We pray you tell us the reaſon why he may not. If you ſay, he may; Then we deſire you to inform us, by what rule muſt the King judge? And when, and for what things he may medle with you, and puniſh, and baniſh you notwithſtanding your Conſcience, and for what things he may not medle with you?

Anſ. This Queſtion, or the Suppoſition on which this Queſtion is grounded ſeems rather to be a ſcoffe, then that there is any ſuch thing *in rerum natura*, or, indeed, or, in truth ſcrupled by you, or ſuppoſed, and carries not with it that ſolidity as meaning your other things in your Paper ſeem to bear. And therefore I might as ſlightly paſs it by; as you ſeem ſlightly, or in a ſcoffe to put it. But leſt that you ſhould miſtake me herein; and conclude that I take advantage by what I ſuppoſe, or it ſeems to be, as I have ſaid, not to anſwer the Queſtion; or that this difficulty cannot be reſolved, I ſhall reply thereunto.

Concerning the Jewels of the Crown.

Jewels of the *Crown* ſtand in the ſame capacity as the other things that appertain to the Crown that are of an *Outward*, and *Terrene* nature, which relate unto him that weares it; and are (as ſuch) *his* property. We no otherwiſe ſay in this caſe then in relation to the Kingdom; and all that appertaines to the Crown that is outward, and earthly. And as to that we ſay as he did to the Diſciples of the Phariſees, and the Herodians; whom the Phariſees, having taken councel together, ſent to entangle him in his Talk; Maſter (ſaid they) we know that thou art true, and teacheſt the way of God in truth; neither careſt thou for any man; for thou regardeſt not the perſon of Men; Tell us then what thinkeſt thou? Is it lawful to give Tribute to *Ceſar*, or not? But Jeſus perceived their wickedneſs; and ſaid, Why tempt ye me, ye Hypocrites? Shew me the Tribute Money. And they brought

unto him a Penny; and he ſaith unto them, Whoſe is this Image, and Superſcription? They ſay unto him *Cæſars*. Then ſaid he unto them, Render therefore unto *Cæſar* the things that are *Cæſars*; and unto God the things that are Gods. When they heard theſe things they marveled, and left him; and went their way, *Mat.* 22. 15. to the 23.

So ſay we as to the *Jewels* of the *Crown*; and as to all the things that appertain to the *Crown*, that are the Kings. Give unto *Cæſar* the things that are *Cæſars*; Give unto the King, the things that are the Kings. We put no other thing to ſuch things as theſe, then to give theſe things to him to whom they appertain; and we put no other Conſcience to it; nor to things of this nature; then to render to every one their due. Render therefore (ſaith the Apoſtle) to all their dues, Tribute to whom Tribute is due; Cuſtome to whom Cuſtome; Fear to whom Fear; Honour to whom Honour; And owe nothing to any man, but to love one another; for Love is the fulfilling of the Law, *Rom.* 13. 7, 8. And herein is our Conſcience exerciſed, in doing theſe things, not the contrary; and ſo pretending unto Conſcience.

For, when we ſpeak of *Conſcience*, or it is ſaid; or when we ſay *Conſcience*, or, *medle not with my people becauſe of their Conſcience to me.* As the Word of the Lord. We ſpeak of things relating to the Lord; to his Worſhip which is in Spirit, and in Truth; who is the Head of his Church; who is to order his Church; whoſe Worſhip is to proceed from him; which muſt be done in that which is of him, which he accepts. This is my welbeloved Son, hear ye him. Who is the Head of Principalities, and Powers; and of every man, and of the Church; Who is King of Kings, and Lord of Lords; By whom Kings reign, and Princes decree Juſtice; the Prince of the Kings of the Earth; his Worſhip man hath nothing to do with, to make, alter, change, order, require, eſtabliſh, ſettle, puniſh for not obſerving, not obeying; Man hath nothing to do with it; it is an Uſurpation on his Prorogative who lives for ever, to preſcribe to Conſcience as to his Worſhip; It is an entrenching upon his Soveraignty, a robing of his Crown, and Dignity; the *Jewels* of his *Crown*, who is Wonderful, Counſellor, the Everlaſting Father, the Prince of Peace; It is an encroachment on his Prorogative; it is Hoſtility againſt the

God of Heaven; it is Rebellion againſt his Majeſty; it is high Treaſon againſt his Crown, and Dignity, who is Lord of Heaven and Earth, and in conſcience Supreme, and only Soveraign, and Potentate; the King Immortal; who only hath Immortality, and Eternal Life; to whom be Glory, and Honour, and Dominion for ever; who will be Worſhipped as he will be Worſhipped; and as himſelf preſcribes; not as man wills, nor as man preſcribes; *Who was never Worſhipped by the will of Man.* All whoſe Worſhip from the Beginning, proceeded from himſelf; who gave the Word, and great was the Number of them that Publiſhed it, From whom the Fathers received the Oracles; and *Moſes* in the Mount; from whom the Pattern of the ſecond Temple came, as did the Pattern of the Firſt; whoſe Spirit leads into all Truth; which led the Apoſtles into all Truth; which he ſent to the Apoſtles to guide them into all Truth; the Annointing, which is Truth, and no lie; by which they need not that any Man ſhould teach them; but as the ſame Annointing teacheth them of all things; which is the *Unction* of the Holy One, by which ye know all things. Saith *John*, 1 *Joh.* 2. 27. 20. Yea, the Deep Things of God. So ceaſe you here; ſtand ye ſtill here; medle not here ye *Princes*, and *Potentates* of the Earth; nor thou King *Charles* nor yee Members of both Houſes of Parliament. *Meddle not with my people, becauſe of their Conſciences to me; and baniſh them not out of the Nation becauſe of their Conſcience. For, if ye do, I will ſend my Plagues upon you, and ye ſhall know that I am the Lord. Thus ſaith the Lord.*

And ſo leave off your *Quibling*, and your *Jeſting*, and your *Mocking*, and fear the Lord, and bow down unto him; leaſt he daſh you to pieces. It is the *Word* of the *Lord*. And meddle not with *his Jewels* which are his People, becauſe of their Conſcience to him as to his Worſhip, or becauſe of their Conſciences; Strike not here; ſtrike not at the Rock of Ages in this, leaſt he daſh you to pieces. It is the Word of the Lord. Keep your Ground; He hath given the Earth to the Children of Men; and thoſe who take from you what he hath given; he will judge them; that of him in the Conſciences of Men, ſhall judge them; and if you take from him what is his; from God the things that are Gods; he will judge you. So theſe things are not trifles to laugh, and to

mock

much as; you will find it so in the end. And so I have, if you will receive it, told you our judgments in this (as you call it) difficulty. Your next is this.

Suppose (say you) that the Magistrate should have a Perswasion from his Conscience, or the Light within him, that it is his duty, and he is obliged before God either to see that you doe those things which the Light within him perswades him to be your duty to God, or Man; or else to banish you from among his People that they be not infected with those Doctrines of yours; which the Light within him perswades him to be damnable Errors, and tending to Treason, Rebellion, and Seditions; may not, nay ought not the Magistrate in such Cases to obey, and follow the Light that is within him? If you say he may not, then tell us why he may not. And why it belongs only unto you to judge? And what there is that must take away the Magistrates Liberty from him, and yet preserve you a Liberty to follow what you call the Light within you.

Ans. Here you shew your selves in naked Colours; and who it is that so charged as aforesaid, and for what end it was; and you begin now to be Peremptory, who before seemed to Pray, and beseech, and intreat; and for satisfaction sake, and to give us a friendly Opportunity thereby to Justify our selves; and so you would have us not to take it ill at your hands. You now, I say, come forth in naked Colours, in an open Dress; and yee shew us who yee are that have stood behind the Curtain all this while; and for what end; and how yee doe Judge notwithstanding that you ask the Question; and how yee stand affected though you pretend difficulties. So your hearts come forth, and yee shew us them; and we take notice of them; and to this particular; as to the rest I answer.

Concerning the Magistrates Consciences, and the guide thereof.

What the Magistrates duty is, and how he standeth obliged before God as to these things, I have in Part answered. He is chiefly (as are all men) obliged to know, and believe in the measure of God in him; that of God in him, by whom Kings Reign (as I have said) and Princes Decree Justice; that he may know the will of God in such weighty things as appertain to his Charge; and to doe them. *David* the Son of *Jesse* said, and the Man who was raised upon high, the Anointed of the God of *Jacob*, and the

ſweet Pſalmiſt of *Iſrael* ſaid, the ſpirit of the Lord ſpake by me and his Word was in my Tongue; the God of *Iſrael* ſaid, the Rock of *Iſrael* ſpake to me, *He that Ruleth over Men muſt be Juſt Ruleing in the fear of God.* And he ſhall be as the Light of the Morning when the Sun riſeth, even a Morning without Clouds as the tender Graſs ſpringeth out of the Earth by clear ſhining after Rain. 2 *Sam.* 23. 1,2,3,4. Now it concerneth him to look to this, to what God requires of him; that he may be able to give a good Account to God for all that he doth, to him who ſhall come to Judge the Quick, and the Dead; before whoſe Judgment Seat all muſt ſtand; and receive according to what they have done in the Body, whether it be good, or whether it be evil, whoſe Judgment none can avoid. Therefore it concernes him eſpecially to know the meaſure of the Son of God in him, and to be guided by it; that ſo he may be Juſt, ruleing in the fear of the Lord: That ſo he may be to his People, to the People of the Lord, as the Light of the Morning, &c. as aforeſaid. So he will not need theſe Informations; or what you ſeem to Query, or to be ſatisfied in relation unto him. And this will ſhew him what he is to doe; and what he is not to doe; and that our Doctrines are not damnable Errors; or tending to Treaſon, Rebellion, and Seditions (as your Paper hath it) nor ſuch as he ought to Puniſh or Baniſh us for, from among his People, that ſo they be not infected by them; though you, or others ſo Judge, and may perſwade him ſo to doe; and that, that which doth ſo perſwade him is not the true Light; though it be called (in diriſion) his Conſcience, or the *Light within* him; which upon this foot of return to us, is ſo called, and plac'd; but that it is that which is of that wicked one; who ſlew his Brother, becauſe his own works were evil, and his Brothers good; who ſlew him for his Conſcience to God; the Darkneſs, not the Light. If therfore the Light that is in thee be Darkneſs, how great is that Darkneſs. *Mat.* 6.23. So that, it is not every Perſwaſion, every thing that dictates to him in his Conſcience, that he is bound to obey, or follow; or that perſwades him to be his duty to God, and Man; that is the true *Light*, or that which he is bound to follow, and obey, and is obliged thereunto; but what Chriſt the *true* Light ſaith that Lighteth every Man (and then it is *within* him) that cometh into the

the World. This will not lead him against Christ, but for him; not against his Scepter, Soveraignty, and Dominion, but bowing to him; not against his People who Worship him in Spirit, and in Truth, but in their behalfe; not making Lawes to banish them; but being a Protection unto them. So he will see his Duty to God and them; as he is guided by that of God which is in them, and him; and here will be an Agreement, and Harmony between them; not a Discrepancie, and Division; and here the Spirit of Supplication, to God he will find poured out for them; to the benefit of him, not the contrary. And if such a Day as this shall be as the Prophet Prophesied, who said unto his People, his Seed, his *Israel* in the day wherein he should cause to Inherit the Desolate Heritages, to *Sion* in whom his Soul delighteth---And Kings (saith he) shall be thy Nursing-Fathers, and their Queenes their Nursing-Mothers; they shall bow down to Thee with their face towards the Earth, and lick up the dust of Thy Feet; and thou shalt know that I am the Lord; For they shall not be ashamed that wait for me. *Isai.* 49. 8, 23.

Therefore cease these your Suggestions, and mind the fear of the Lord, and be guided by that which is weighty of him; which leads into weightiness; and carry not Honey in your Mouths, while yee prepare for Warre in your hearts; and know that we understand you, and see the drift of these your plausible, and subtle Complications, and how yee judge of us, and would have us to be understood to be, and dealt with, and how yee understand us:

It will be of no advantage to you, or the King to doe thus with us, you and he will find it bitterness in the end. Therefore prompt him not to things of this Nature; nor represent us that we are those whose Doctrines are Damnable Errors, and tending to Treason, Rebellion, and Seditions; and that therefore it is his duty to God, and Man, to Banish us from among his People, that they be not infected by them; and tell him not that he ought to do so (as now in your Paper, you do more then seem to be the Man, that so put him upon it, and that all this while you have been but in a disguise, and by fair language, and a seeming inoffensiveness and desire of satisfaction, and out of friendship to give us hereby an opportunity to Justify our selves have prompted him to it)

For

For our Doctrines are no such things, as I have shewn in particular; and the rather that your eyes may be open, as well as his to see the Truth; that yee may not persecute us, and so provoke the Lord to anger against you. For, if you doe, as sure as ever word of Truth was spoken; or as the Lord lives, mark the issue, *His Plagues will be upon you.* And this I was moved of the Lord to signify unto you, that you may give over jesting, and sporting with the Light within, and blaspheming; and turning it to what you please, and deriding it; least he whose is the Light, and from whom it comes, and who is the Light; Grind you to Powder. And so see an Answer to this Particular, and a Resolution to that your difficulty also; and our Judgment herein.

To the Third, and Last. Suppose the Magistrates Conscience assures him that yee do all of you hold your Lands, and Houses with a condition to pay Tithes; and that if this Condition were not implied by the Law, your Landlords would take a tenth part of them more then they do for them, or those from whom you and your Ancestors purchased their Lands, and Houses, would, and might, justly have sold them for a tenth part more then what you, and your Ancestors paid for them. Consequently that you are in truth but Trustees as to the tenth part, for those to whom the Tythes are due, and meerly intrusted to pay those Tythes to those for whom they were appointed, by those from whom you bought; or hold those Lands, and Houses. And the Magistrate finding this is perswaded by the *Light within him* that it is his duty to see Right done, and Justice done. And to compell those to do right and justice who refuse to do it; May he not in this case compell you to pay Tythes, whensoever you refuse, as well as he may compell all others to perform contracts, or to rest with what they unjustly keep, and detaine from others? If not we desire to know the Reason; and where the difference will lie.

Concerning the Magistrates Conscience in relation unto Tythes.

Anſ. I have resolved this difficulty already in what I have said before in this particular of *Tythes*; and so I need not make repetition. You must prove *Tythes* true in the Ground; or the *Jus Divinum* of them; or the Divine Right; or that the ground by which you hold them, or they are held is the same, and holds still as it was in the times of the *Iewes* under the Law, when they had their Institution; or you do nothing. All these Transferings

ſelves, and new Nothings, and Mintings will not ſerve the turn. For that which is not right in the ground can never be made right by chopping, and changing. And how comes it that you plead not the Divine Right, or that they are due to the Prieſthood now, as they were of old to the Prieſthood then? Is it becauſe you judge it too groſs; or hardly to be made out? Or have you another thing in your Budget? lies there ſomewhat elſe in the Pad? and ſo you only fight with us *Jure humano* by Man's Law, and civil contract; thinking that we cannot Anſwer you there; or go beyond you. No, no, you are miſtaken; Truth is a Deep Myſtery, and goes beyond you, and ſees your bottom, and was before you; and him, who led out of it, and will be after you; We ſhall ſee an end of theſe things; though you may ſtruggle a while, and put us to great and ſore ſufferings; as we have already undergone much. And theſe things muſt, and will be manifeſt to all, as well as to us, and then all your Juglings, and craft will ceaſe; and you muſt know your Judge, *viz.* That which you deride, and ſcorn, and make a mock of, and laugh at, as the *Light within*, and reproach it there; Chriſt Jeſus the King of Kings, and Lord of Lords; the Lamb that ſtands on Mount Zion, who ſhall overcome, and lead Captivity captive in this Particular. And though you may have power to give life to the Image of the Beaſt, that the Image of the Beaſt ſhall both ſpeak, and cauſe that as many as will not worſhip the Image of the Beaſt (for I ſee you who you are, or the ſpirit that works in you, the Lord hath ſhewn it me,) ſhall be killed, *Rev.* 13. 15. Yet into the Pit you, or the ſpirit that is now riſing up in you (for as I have ſaid, I do know you) muſt go; when your work is accompliſhed; and you have deceived the Nations, and wrought your Miracles; and performed the thing that yee ſhall be ſuffered to do; and then to judgment you muſt come, if you do not repent. And ſo I have finiſhed this Particular.

And yet here is a Sur-charge in the end of all, *viz.* It is alſo charged upon you that many of the moſt knowing *Quakers* deny the Reſurrection of Men's Bodies. Is this true, or not? and if falſe, then ſhew us how, or by what means by an inward Light without Scriptures; you come to know that the Bodies ſhall

 riſe

riſe again. And if yee acknowledge Scripture help in this, why not in other things alſo. As the Beliefe in a Trinity, Sacraments, a Church, and her Government. Theſe things I write not that I would have you perſecuted (as God is my witneſs) but to have you give Reaſons for your Opinions, and Practices.

Concerning the Reſurrection of the Body.

To this I anſwer, the *Reſurrection* of *Mens* Bodies, or of the *Body*, we doe not, nor never did deny. The Charge upon us in this particular is not true. We know the Dead ſhall be raiſed Incorruptible; and we ſhall be changed, at the laſt Trump in a moment; in the Twinckling of an Eye; for the Trumpet ſhall ſound. But this is a miſtery. For this Corruptible muſt put on Incorruption; and this Mortall muſt put on Immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory. O Death! where is thy Sting? O Grave! where is thy Victory? But every Man in his Order; Chriſt the firſt fruits afterwards they that are Chriſts at his Coming. For as in *Adam* all dye, even ſo in Chriſt ſhall all be made alive. For, if there be no Reſurrection of the Dead, then is not Chriſt riſen, and if Chriſt be not riſen, then is our Preaching Vain, and your Faith is alſo vain (ſaith the Apoſtle) yea, and we are found falſe Witneſſes of God; becauſe we have teſtified of God that he raiſed up Chriſt; whom he raiſed not up, if ſo be that the Dead riſe not. For, if the Dead riſe not then is not Chriſt raiſed, and if Chriſt be not raiſed your Faith is vain (ſaith He) you are yet in your Sinnes. Then they alſo who are fallen aſleep in Chriſt are Periſhed, 1 *Corinthians* 15. 13. to the 24. 51. to the 56. And if in this life only we have hope, we are of all men moſt miſerable.

And ſo I have ended this Particular.

And now whether it be as thou haſt ſaid (*ſc*) That theſe things thou writeſt, not that thou wouldſt have us perſecuted (as thou ſaith *a God is thy witneſs*) but to have us give Reaſons for our Opinions, and Practiſes; Time will manifeſt.

GEORGE BISHOPE.

Newgate Priſon *Briſtoll* where I am this preſent 7th, 2d, *Mo.* called *April*, 1665. A Priſoner upon what the Law calls the 3*d.* Conviction in Order to Baniſhment, for my Conſcience to God and to his Worſhip which is in Spirit, and Truth, and for bearing Teſtimony herein to his Dominion, who lives for ever. Expecting when I ſhall be called to my Tryal; This being the Morning of the Seſſions, wherein it is ſaid that I, and others of my Brethren, ſhall be called to Anſwer to that which is drawn up as an Indictment againſt us.

THE END.